

Race Relations - 1934

Improvement of

Alabama

Atlanta, Ga. Journal
March 18, 1934

DENNY CALLS OFF EMORY-ALABAMA LYNCHING DEBATE

Protest From Eleazer Says It Would Be Bad School Publicity

Collegiate views at Emory and the University of Alabama on lynching will not be aired at this time.

A debate on the subject, "Resolved: That the Present Outburst of Mob Violence is Justifiable," was squelched Saturday by President Mike Denny, of the Alabama school, when a protest was transmitted to him from R. B. Eleazer, of Atlanta, director of Education of the Commission on Interracial Co-operation. The debate was to have been held Saturday night.

Mr. Eleazer said Saturday that the communication to Dr. Denny was not strictly in the nature of a protest, but that the feeling was expressed that "if for Saturday night at the Emory auditorium, was cancelled by officials to send a debating team to Atlanta to uphold the affirmative side of the question, particularly in view of the three lynchings which have taken place in the vicinity of Tuscaloosa in the last year or so."

The showing was made to Dr. Denny after a protest had been made to Dr. Harvey W. Cox, president of Emory. Mr. Eleazer said he expressed the personal opinion to Dr. Cox that "such a question is not debatable among intelligent people in these days."

No ruling was made by Dr. Cox, but Dr. Denny called off the debate Saturday morning.

Members of the Emory team who were to have upheld the negative of the question are: A. B. Padgett and Rosser Shelton, both of Atlanta. The Alabama team was composed of Leslie Hall and David Haigler. The no decision debate was scheduled to be held in the University Auditorium Saturday night at 8 o'clock.

The Alabama team is scheduled to debate the University of Georgia team on the same subject next week. Saturday the manager of the Georgia team wired the Alabama manager "to come on to Athens. We have free speech in Athens."

Donald Smith, manager of the Emory debate forum, learned that the Alabama team will be in Atlanta on March 26 and wired the Alabama team to come to Atlanta on that date to debate the same subject with Emory

Atlanta, Ga. Journal
March 16, 1934

Emory and Alabama Debaters to Meet Here

Debaters from Emory University and the University of Alabama will meet Saturday night at 8 o'clock at the Emory Auditorium, using as their subject, "Resolved: That the Present Outburst of Mob Violence is Justifiable." A. B. Padgett and Rosser Shelton, juniors in the Emory Business Administration School, will uphold the negative side of the question.

This subject is being used for the first time on the Emory campus. The Commission on Interracial Co-operation of Atlanta, which has made many investigations concerning lynching and racial problems, has been invited. The general public will be welcome at the debate.

Ninety-five per cent of the world's nickle is mined in the province of Ontario, Canada.

'Mob Violence' Debate Halted by Protest

A debate between teams of the University of Alabama and Emory University on the question: "Resolved: That the Present Outburst of Mob Violence is Justifiable," scheduled for Saturday night at the Emory auditorium, was cancelled by officials to send a debating team to Atlanta to uphold the affirmative side of the question, particularly in view of the three lynchings which have taken place in the vicinity of Tuscaloosa in the last year or so."

Protests previously had been made to Emory officials, Smith said, but no steps were taken to call off the debate, "because Alabama suggested the subject as well as the site and we see no reasons why the question shouldn't be discussed from an academic standpoint." Alabama was to have upheld the affirmative side of the issue.

Aged Negroes Honored By Jones Bible School

A number of aged negroes were guests of the Jones Bible School yesterday afternoon at a reception given in honor of aged mothers.

The Taborian Hall, Danville, Va., and North Decatur, Ga., were able to accommodate the program, which lasted all day. A program of vocal solos, duets, and readings was given, and B. P. Jones, class teacher, spoke on "The Greatness of Woman."

Ham sandwiches, lemonade, and cake and ice cream were served, and free transportation for the guests was furnished by white friends.

Dr. Edmonds, Pastor Of Wealthy Church, Champions Cause Of Birmingham's Poor

Liberal Preacher Has Faced Bitter Criticism For His Tolerance

By Clyde Cruse
The pastor of one of Birmingham's richest churches has been criticized for championing some of the city's poorest people.

He has been called a Communist because he sought to establish a better understanding between different races.

He has been condemned because he advocated tolerance on the part of the white man for the black.

The channel through which Dr. Henry M. Edmonds, of the Independent Presbyterian church, has carried on his work in behalf of the under-privileged and mistreated classes has been the Alabama Interracial Commission, of which he is chairman.

He is wary of making statements of his attitude on these questions, not because of any fear of those who oppose him, but because of the work he continues to do quietly, and without ostentation.

Atmosphere Of Peace
Quietness, in fact, might be called a quality of Dr. Edmonds' life. An atmosphere of peace fills the spacious library-office at the church where he reads, writes, and pre-pares sermons. An impressive hush settles over worshippers who enter the high-roofed auditorium, into whose tall lines the pastor's somewhat stately form fits perfectly.

He has a camp on the Little Ca-haba where he retires for a month or so each summer to cut wood, fashion it into furniture, cook his own meals, swim, read and write. He could not be called a recluse, though, for his solitude is broken periodically by friends he invites to share the camp's "comforts" with him—"friends who like that sort of thing," he said. "I also cultivate wild flowers at the camp," he said. "Or rather, I just clear a place and let them grow; they don't need much cultivation. I used to get exercise by playing golf, but when the depression got so bad, I lost interest."

Dr. Edmonds and Rabbi Morris Newfield became fast friends during this association, and even after the Presbyterian group finished their beautiful cathedral-like church in 1926, the two pastors found themselves bound together by their

Books Reflect Nature
Books he has written reflect his quiet nature. They are principally books of worship, with such titles as "Begin The Day," "Sermonettes And Prayers," and "Studies In Power." He is prominent in civic and fraternal work, being a Mason and a Rotarian. He is a member of the Community Chest board and of the board of directors of the Chamber of Commerce. He formerly was president of the Alabama branch of the League of Nations society.

Dr. Edmonds was born at York, Ala., in 1878. He attended prep school at Demopolis, earned his B. degree at the University of Tennessee, and taught for several years in Alabama and Georgia schools before continuing preparation for the ministry. He was for two years secretary of the student Y. M. C. A. college, Danville, Ky.

Came Here In 1913
He also attended the Presbyterian theological seminary at Louisville. His first pastorate was the First Presbyterian church at Montgomery. He taught homiletics at Vanderbilt for two years, and still goes there for a series of lectures during the rural church school each year.

He came to Birmingham in 1913 as pastor of the South Highland Presbyterian church. While there he was questioned and he was called upon to defend himself in a dramatic trial before the Presbyterian synod at Fayette. As a result he resigned his pastorate and organized the Independent Presbyterian church in 1915, with a congregation composed of prominent laymen and unchurched people who believed he was right.

The synod later found his views in accord with Presbyterian doctrines and he was re-instated; but his congregation preferred to join the Northern Presbyterian church. They first held services in the Lyric theater on Sunday nights, and later shared time with the congregation at Temple Emanu-El in its new building on Highland Ave. for seven years.

Dr. Edmonds and Rabbi Morris Newfield became fast friends during this association, and even after the Presbyterian group finished their beautiful cathedral-like church in 1926, the two pastors found themselves bound together by their

mutual interests in charitable and social service work. Both admit the influence of the other in strengthening their views on tolerance and brotherhood.

Co-operative Basis

Co-operation is the basis on which Dr. Edmonds believes different races should live together. If he believes in equality, it is not in the sense of intermarriage and intermingling, but simply that the accident of race or color should not be a determining factor in a man's social and economic opportunities.

The most interesting channel Dr. Edmonds' social service efforts take is the work his church does in giving 400 underprivileged and under-nourished children a month of real happiness and healthful living in an annual camp on Shades Mountain. It is a vacation Bible school, with fresh air, sunshine, play, and good food thrown in.

Names of some 1,500 children are sent in to the church each year. A committee investigates thoroughly and selects the 400 neediest. One hundred of them are finishing their second week today, while a second 100 are eagerly awaiting their time to go. Miss O. May Jones, director, is assisted by a staff of young women and nurses from the congregation who contribute their services.



Photo by Knox.
DR. HENRY M. EDMONDS

Race Hatred

By Dr. J. E. Bathurst

Anyone who appeals to race prejudice is doing harm to a community regardless of the reasons or excuses. It is comparatively easy to arouse emotions of race hatred but it is very difficult to allay them. One person can arouse more hatred in an hour's time than many persons can overcome in a long time. At a meeting of some of the outstanding negro leaders of this community a short time ago it was demonstrated what could be done by way of a good feeling between the negro and white race. The negro leaders in this community are quite aware that it is worse than useless to stir up hatred between the races. They know that to do so is to court disaster. Leaders among the whites realize this also.



Dr. Bathurst

It is a fact that there are two races here. They must live side by side, although they will not and certainly should not amalgamate. But surely it would be far better for them to live on peaceful terms than to fight each other.

Unfortunately politicians sometimes appeal to race hatred in order to obtain a few votes. It is like selling one's birthright for a mess of pottage. Each race will benefit immeasurably by co-operating with each other to the extent of showing good will towards each other. More and more, it is true, the negro must help himself. He should not depend upon the white race to help him. He should play fair in every way. The whites should do likewise. This is only common sense. It is the only way to solve the race problem.

The sentimentalist is just about as dangerous as the person who attempts to appeal to race hatred. The person who constantly preaches the wrongs inflicted upon one race by another is dangerous and is a public enemy. If there are wrongs they should be taken to the proper authorities and righted.

Montgomery, Ala. Journal
February 3, 1934

Voice of the People

Race Relations

To the Editor, The Journal and Times:

I have been planning for some time to say a word of appreciation for the good feeling that obtains here between the white and colored people. I want our white friends to know that we appreciate these good conditions. We see on all sides this spirit of helpfulness. The bulk of my people will always live in the south. If the south goes down we will go down with her. We are glad to say this has not just started—but down through the years. I heard a teacher from Moorhead college of Atlanta tell over the radio a few Sunday nights ago how that great school was founded and that the first president was a southern man from South Carolina.

I thought at once of what the Southern Presbyterian church has done and is doing for my people. Stillman Institute was founded more than 50 years ago by the Southern Presbyterian church through the leadership of Dr. C. A. Stillman. This

school was founded to train preachers. Now the school is a junior college and has a fine hospital where young women are trained to be good Christian nurses.

In each state of the south the white ladies of the southern church conduct for a week a conference for colored women. These kind ladies pay all expenses of those attending. You will be interested to know that Dr. C. A. Stillman got the synod of Alabama to buy a colored man, his wife and son and sent them to Africa as missionaries. This was before the war between the states. Thus we are here in the south together and we will work out our problems together to the satisfaction of all concerned. While God has given us a great president He has also given us a great governor and a great mayor and we will work out our problems together.

I. C. H. CHAMPNEY.

Montgomery, Ala.
Finds Christ-Like
Tendencies In Birmingham
Editor, The Post:

Standing at the corner of 19th St. and Fifth Ave. waiting for a car, I heard a pit-a-pat noise.

Looking, I observed an old colored man, blind, feeling his way with a stick. Arriving at the curb he stepped down and cocked his ear to get the drift of traffic. The jam and fuss had him stilled. The signals changed once or twice while he was in the predicament.

I noticed a small Salvation Army lass hesitate, look back, turn and go back, get the old colored man by the arm and guide him across the street.

What a wonderful wife she would make for some young man. I am proud to see so much Christian spirit in our much abused Birmingham.

I think the man closer to Christ than any I ever knew lives right here in good old Birmingham. If you want to get in direct contact with the Lord just hunt up Brother Bryan and pray with him or go out to the little place that so ably illustrates him in prayer. You will find Christ there.

A SUBSCRIBER.

GIVEN ROSE BOWL TRIP

GADSDEN, Dec. 10.—(Special.—O. C. Bottoms, Etowah County superintendent of education, has been given a free trip to California and the Rose Bowl football game as a Christmas present from the teachers of the Etowah County school system. Both white and colored teachers of this county contributed to the fund.

ANSWERS CRITICS



Dr. Henry M. Edmonds, above will observe his 19th anniversary as pastor of the Independent Presbyterian church at 11 a. m. tomorrow. In a sermon on "Christian Communism" he will answer criticism of some who have called him a Communist because of his activity as chairman of the Alabama inter-racial commission.

Dr. Edmonds will conduct the question hour at the Young People's meeting at 7 p. m. Plans for a church bazaar will be made at a meeting of the Woman's organization at 10 a. m. Monday. Mrs. W. L. Vennell, bazaar chairman, announced. Dr. Edmonds will preside at a congregational dinner at 6:30 p. m. Thursday.

Improvement of

Nashville, Tenn. Banner
May 5, 1934
Knoxville Student

Is Awarded Prize

Atlanta, May 5—(P)—Awards in the South-wide school "America's tenth man" contest—a study of the Negro's contribution to American history and civilization, have been announced by the Commission on Interracial Cooperation.

Fifty dollars was awarded the Senior High School of Kirksville, Mo., for the most effective work on the project, and \$50 was given Pauline D. Knobbs, teacher directing the project.

Ralph Wallace, high school student of Knoxville, Tenn., was given \$25 for the best paper on "America's tenth man."

The following schools received books: Senior High School, Hartford, Ark.; Concordia Parish Training School, Vidalia, La.; Carr Central High School, Vicksburg, Miss.; Washington High School, Tulsa, Okla.; Senior High School, Knoxville, Tenn.; and Senior High School, Port Arthur, Texas.

Atlanta, Ga. Journal
May 5, 1934

Tenth Man Contest Awards Announced By Race Commission

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Fifty dollars was awarded the senior high school of Kirksville, Mo., for the most effective work on the project, and \$50 was given Pauline D. Knobbs, teacher directing the project.

Mary I. Mullins, teacher directing the project in the Booker T. Washington High School of Miami, Fla., was awarded \$25, and Ralph Wallace, high school student of Knoxville, Tenn., was given \$25 for the best paper on "America's Tenth Man."

The following schools received books:

Senior high school, Hartford, Ark.; Washington High School, Miami, Fla.; Concordia Parish Training School, Vidalia, La.; Carr Central High School, Vicksburg, Miss.; Allen School, Asheville, N. C.; Washington High School, Tulsa, Okla.; Pendleton Colored School, Pendleton, S. C.; Senior High School, Knoxville, Tenn.; Senior High School, Port Arthur, Texas, and the Van De Vyver Institute, Richmond, Virginia.

Atlanta, Ga. Constitution
May 5, 1934

AWARDS ARE MADE FOR "TENTH MAN" STUDENT CONTEST

The commission on interracial cooperation Friday announced awards

made in a southwide school "America's Tenth Man" contest. The contest was in more than a hundred schools in all parts of the South, and that several American history and civilization. thousand pupils were enlisted. It was

The awards were: Fifty dollars to the senior high school of Kirksville, Mo., for the most effective work on the project; \$50 to Pauline D. Knobbs, teacher directing the project; \$25 to Mary I. Mullins, teacher directing the project in the Booker T. Washington high school of Miami, Fla.; \$25 to Ralph Wallace, high school student of Knoxville, Tenn., for the best paper on "America's Tenth Man."

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Mo. High School Wins "Tenth Man" Study Contest

ATLANTA, Ga.—The Commission on Interracial Cooperation announced the following awards in connection with a South wide public school project entitled "America's Tenth Man."

Fifty dollars to the senior high school of Kirksville, Mo., for the most effective work on the project; \$50 to Pauline D. Knobbs, teacher directing the project; \$25 to Mary I. Mullins, teacher directing the project in the Booker T. Washington High School of Miami, Fla.; \$25 to Ralph Wallace, high school student of Knoxville, Tenn., for the best individual paper on "America's Tenth Man"; and a five-volume "Tenth Man" library to each of the following schools:

Senior High School, Hartford, Ark.; Washington High School, Miami, Fla.; Concordia Parish Training School, Vidalia, La.; Carr Central High School, Vicksburg, Miss.; Allen School, Asheville, N. C.; Washington High School, Tulsa, Okla.; Pendleton Colored School, Pendleton, S. C.; Senior High School, Knoxville, Tenn.; Senior High School, Port Arthur, Texas; Van de Vyver Institute, Richmond, Va.

It is stated that the "Tenth Man" project, featuring the study of the Negro's contribution to American his-

Six Colored Schools Among Winners of 'America's Tenth Man' Competition

ATLANTA, Ga.—The Commission on Interracial Cooperation announced last week the following awards in connection with a South-wide public school project entitled "America's Tenth Man":

The prizes were awarded as follows: \$50 to the Senior High School of Kirksville, Mo., for the most effective work on the project; \$50 to Mrs. Pauline D. Knobbs, teacher directing the project in the Kirksville school; \$25 to Miss Mary I. Mullins, teacher directing the project in Booker T. Washington High School, Miami, Fla.; \$25 to Ralph Wallace, high school student of Knoxville, Tenn., for the best individual paper on "America's Tenth Man."

A five-volume "Tenth Man" library was awarded each of the following schools: Senior High School, Hartford, Ark.; Washington High School, Miami, Fla.; Concordia Parish Training School, Vidalia, La.; Carr Central High School, Vicksburg, Miss.; Allen School, Asheville, N. C.; Washington High School, Tulsa, Okla.; Pendleton Colored School, Pendleton, S. C.; Senior High School, Knoxville, Tenn.; Senior High School, Port Arthur, Texas; Van de Vyver Institute, Richmond, Va.

It is stated that the "Tenth Man" project, featuring the study of the Negro's contribution to American history and civilization, was carried out in more than a hundred schools in all parts of the South, and that several thousand pupils were enlisted.

It was sponsored by the Conference on Education and Race Relations, an organization of 50 Southern educators who are cooperating with the Interracial Commission in its educational program.

Savannah, Ga. Press
May 17, 1934

The Commission on Interracial Cooperation at Atlanta has just published a list of awards in connection with its public school contest entitled "America's Tenth Man." Fifty dollars was awarded to the Senior High School at Kirksville, Mo., for effective work on the project; fifty dollars to Mrs. Pauline D. Knobbs, teacher directing the project at Kirksville; twenty-five dollars to Miss Mary Mullins, teacher, directing the project at Miami High School; twenty-five dollars to Ralph Wallace, high school student at Knoxville, Tenn., for the best paper on "America's Tenth Man"; and a five-volume "Tenth Man" library to many schools.

Commencement exercises at Dorchester Academy, beginning Friday night of next week, will be the most interesting and attractive which that institution has had for many years. The several exercises will bring before the institution and the public several of the most outstanding leaders of the race, including Dr. Snelson, son of the founder of the institution many years ago. Principal J. R. Jenkins has made a most capable leader and has raised the standards of living, of industry, of social and moral status, of health and thrift beyond and above the most salient expectations. The influence of his administration has gone into the remote sections of Liberty county and beyond the county lines, and the internal machinery which he has set up in the institution itself is resulting in a high-grade of scholarship and citizenship among the students who matriculate there, and even unto parents and neighbors of the institution. Principal Jenkins is zealous and progressive, quick to see the avenue of advancement and good cause and always willing to give of his time and talent in the common welfare. He has succeeded in co-operating with the progressive white leadership of Liberty county and this will result in fine advantage and greater opportunity to Liberty county's colored poor. Dr. J. W. Holley of the Albany Agricultural College will deliver the commencement address at Dorchester.

Improvement of.

An Interracial Philosophy

DURING these hectic days when the interracial adjustments achieved during the past three decades by educational, religious and political statesmen, are about to be undermined or brought into maladjustment by our changing social order, it is well to pause and study the interracial philosophy of a distinguished American, a Virginian by birth and education, who had probably more to do with the cause of proper adjustments than any other man now living.

In an interview published recently in *The American Missionary*, Dr. JAMES HARDY DILLARD set forth the following five-point statement of interracial philosophy:

1. Every race should uphold its rights with determination and energy, but this should be with dignity and not arrogance. There should be civility always, servility never.
2. Every race should support its own activities, but always with the sure knowledge that the welfare of each makes for the welfare of all.
3. Every race should esteem itself justly, at the same time remembering that magnanimity is one of the highest and most successful of all virtues.
4. Every race should have proper pride in its achievements, but his without insolence.
5. Every race should cherish racial pride, but with the crowning knowledge that the concept of humanity is higher than the concept of race.

At first glance it might appear that Dr. DILLARD's creed is something new, but he, and many others, have lived it here in the South for 50 years. It is small wonder that a great university in the deep South—at New Orleans—should have been named for him. That is the tribute paid him by the Methodist church, the American Missionary Association, and the citizens of New Orleans, who have established Dillard University for Negro youth.

The Guide Post

By RICHARD H. BOWLING

Changing Race Relations

TO ONE who views the present interracial scene entirely in the light of current happenings the dream of better race relations seems to go a-gumming. This very day, for example, the daily press carries in account of the lynching of two young colored men in Mississippi for an alleged assault upon a white woman.

After all the shame that has come upon America by reason of her lawless slaughter of Negroes without trial and these years of

agitation against such, we seem even yet to be helpless in this matter of the suppression of lynching.

Or take the inequalities of pay for the same grade of service in our public schools of the south.

Ordinarily in most Southern communities the maximum pay for colored teachers stops where the minimum for white teachers begins, although the standards for the two sets of teachers recognize no difference in scholastic requirements, and the costs of food, clothes, books, and carfare are not one cent cheaper for the teacher drawing the smaller amount of pay.

Again, there are the irreconcil-

able elements to be dealt with in ".....entirely separate schools both races, the elements that balk for the two races...does not seem at any constructive move whatsoever."

There are white people who admit the logic of a certain procedure, say, equality of pay and opportunity for Negroes, but who immediately raise the question of whether or not this will ultimately lead to social equality, i. e., inter-marriage between the races.

This one bugaboo is enough to keep them forever chocking the wheels of desirable progress in race relations.

Abraham Lincoln had to bend over backwards denying that he wanted to marry a Negro woman simply because he advocated the abolition of slavery. Certain whites admitted that slavery was a great evil, but they could not see their way clear to eradicate it for fear it might lead to amalgamation of the two races.

In spite of the fact there has been no wholesale race mixture following emancipation, this same old prejudice-born fear seems to grip the hearts and pervert the judgment of multitudes of white Americans.

Likewise, there are colored people who admit as a general position that tact and good judgment are legitimate requisites for one who would work with people but who derisively laugh out court every tactful effort on the part of anyone of their own race to win the goodwill of important white groups and to convert them to a more tolerant interracial attitude.

Because a Negro speaker does not see fit to needlessly offend a friendly white audience by lambasting it and charging it individually with being guilty of all the crimes against his race, by distrustful groups within his own race he is immediately looked upon askance.

Such facts, to mention no more of the thousand glaring inequalities perpetrated by American race prejudice, are enough to dampen the ardor of the most hopeful dreamers of a better day in race relations.

But, luckily, there is another way of viewing the present interracial scene. One can look through the eyes of history, seeing the present situation in perspective. Listen, for instance, to this written by Thomas Wentworth Higginson in 1905, not quite thirty years ago.

Southern Methodist Publications Carry Racial Goodwill Messages

ATLANTA, Ga.—(ANP)—Bet-Relationship of the M. E. Church, South to the Colored Methodist Episcopal Church," said: "First and foremost among the ways the white church can extend its helpful ministry to the colored church is by helping it to the achievement of a better trained leadership." The "Epworth Highroad" circulates throughout the entire church and almost every month carries some significant message on race relations. Dr. Channing H. Tobias was the principal speaker at a recent general missionary conference of the same church at Lake Junaluska and made an excellent impression. He was entertained there at the mission and shown every courtesy.

For the most part, Negroes feel that they have no protection from exploiting white men, either in law or in public opinion. Probably it is not too much to say that every Negro in the South, however innocent of wrongdoing, lives constantly in the shadow of the lyncher.

All Potential Victims

Certainly not one can escape the daily consciousness of the white man's condescension on the one hand and his contempt on the other.

Every Negro is the actual or potential victim of intimidation, violations perpetrated by American race prejudice, economic exploitation, and denial of educational opportunity, and of a caste system which assigns him an inescapable place of inferiority and subservience.

Atty. W. A. Bell, an alumnus of Paine College, its first dean, and now serving that institution as secretary of its board of trustees, was a featured contributor to the September number of the "Epworth Highroad," official organ of the young people of the M. E. Church, South.

Race Relations - 1934

Improvement of.

STARVATION IN TECHNICALITY

To the Editor of The Telegraph:

I want to commend your editorial, Still Forgotten.

From the trend of events that are taking place it seems now assured that newspapers will soon be closed to adverse criticism of the present administration; indeed it seems now probable that even the newspapers themselves will soon be censored, as they have been done since John Adams' administration, but I am wandering as usual.

One day last week an old Negro woman was sitting on the steps of the relief office in Sparta, Ga. It was cloudy, the wind was blowing, and it was cold, and she had nothing to eat, was clothed in rags. She remained there nearly all day and she was cold and hungry. Men and women passed by and probably never saw her. Probably her long bony fingers had laundered some of their shirts, cooked some of their meals for them. Probably that old withered hand had rocked the cradle for some of them, while their mothers were attending bridge parties, picture shows and riding around in their fine cars. Probably as long as she was able she hoed cotton for 25 cents a day, and ate the scraps that fell from the table. Late in the afternoon she was given an order for a little food. Probably just enough to keep body and soul together. It is true she was a Negro, but she is human, and probably in the near future her soul will be as white as any who occupy the seats of the mighty.

Is that all? No; would to God that it was. While this old Negro woman was waiting the Sparta Ishmaelite was going to press. It was carrying an appeal on the front page for an old white couple, man and wife nearly one hundred years old, who it said were slowly starving to death. By some technicality or other they had been denied relief, but they could not eat technicalities, and technicalities would not keep them warm. And so it seemed that there was nothing to do but pass into the Great Beyond. Probably they had never heard of Georgia Hall, this old white couple, and this old black mammy. They probably had not heard about CWA workers digging into those old mounds around Macon, or the money the taxpayers spent in repairing the sidewalks in Linton, Ga., Powelson, Ga., and Deepstep, Ga. They might have heard some one say last year when they were plowing up cotton that there were too many clothes. They might have heard that there was too much food in the land, too, but they did not understand all of this. No one understands it but Almighty God.

When Moses returned to his people with the first NRA code he destroyed it in anger, upon finding his people worshipping a golden calf. All is not gold that glitters.

White Plains.

BENJ. A. BUSTIN.

Douglas, Ga., Progress

July 5, 1934

A CODE OF JUSTICE FOR THE NEGRO.

This being the Code Age, it is not inappropriate that Catholic College students are circulating in the Cath-

olic institutions of higher learning in the land "the Manhattanville resolutions", a Code of Justice for the Negro.

It is our conviction that this Code will receive a warmer welcome nowhere than in the South where, contrary to accepted opinion in some quarters, a person's attitude toward the Negro is largely accepted as an indication of his character and background. The Code's signers resolve:

"1. To maintain that the Negro is a human being and as a citizen is entitled to the rights of life, liberty and pursuit of happiness and to the essential opportunities of life and the full measure of social justice.

"2. To be courteous and kind to every colored person, remembering the heavy yoke of injustice and discrimination he is bearing. To remember that no race or group in America has endured the many handicaps that are his today.

"3. To say a helpful word for him on every proper occasion.

"4. Not to speak slightly or use nick names which tend to humiliate, offend or discourage him.

"5. To remember that the Catholic Church and the Catholic program of social justice has been called "the Greatest Hope of the Colored Race."

"6. To recognize that the Negro shares our membership in the Mystical Body of Christ and the privileges that flow therefrom and to conduct ourselves in accordance therewith.

"7. To give liberally on the Sundays of the year when the collections are devoted to the heroic missionaries laboring among the Negro group.

"8. To become increasingly interested in the welfare of the Negro; to engage actively in some form of Catholic Action looking to the betterment of his condition spiritually and materially."

—Bulletin of the Catholic Laymen's Association of Georgia.

RACE TROUBLES

A few Sunday afternoons ago, while on the public road of an adjoining county, occasion was had to observe the social relations exhibited by white and colored young men. Apparently the question of color had no bearing in this relationship. They were as chummy, congenial and happy together as if they were of one distinctive race. This was a revelation in racial relations and such as should be to this extent. Among this group there may be differences, but when these differences arise, they should be settled, not along racial lines but despite of them. This is not generally done, however, for as soon as trouble comes the line is drawn, especially if the colored ones are in the right or getting the best of the argument. This has happened so very often. The whites, to bolster their side, resort to prejudice and attract the help of others who immediately damns the Negro and cause a situation most serious. This is clearly stated by a part of an editorial in the Montgomery Advertiser when it states:

Most of the difficulties between whites and blacks are traceable to the arrogance of the whites and not to the aggressiveness of the blacks.

The whites are arrogant because they know they are safe. The blacks are patient in the face of aggressiveness because they know that as matters stand the moral advantage is with the whites.

We have many whites who fawn upon the strong and insult the weak. These cause most of the trouble that whites have with blacks. If blacks were equal to them before the bar of public opinion, trashy whites would be less offensive to them. Everybody knows that.

On the other hand, but for the bar of public opinion, blacks would themselves be insufferably aggressive. And so the only thing to do is to await the day when both blacks and those whites who enjoy having trouble with them shall have acquired enough of human dignity to see them safely through the routine of this life.

Charlotte, N. C. Observer
December 23, 1934

NEGRO, WHITE YOUTHS

IN AUGUSTA PAGEANT

AUGUSTA, Ga., Dec. 21—(AP)—Negro and white children joined in a Christmas pageant here which sponsors hailed today as depicting the good will between the races in the south.

The feature, called a "pageant of peace," included a song by a young negro, "in Christ there is no east nor west." Christmas carols by a chorus of 200 negroes, and a parade of white and negro children bearing the flags of all nations.

Raleigh, N. C. News & Observer
December 23, 1934

BOTH NEGRO AND WHITE CHILDREN IN PAGEANT

Christmas Celebration in Georgia City Hailed as Showing Good Will

Augusta, Ga., Dec. 22.—(AP)—Negro and white children joined in a Christmas pageant here which sponsors hailed today as depicting the good will between the races in the South.

The feature, called a "Pageant of Peace," included a song by a young Negro, "In Christ There Is No East Nor West." Christmas carols by a chorus of 200 Negroes, and a parade of white and Negro children bearing the flags of all nations.

Pointing to the demonstration, which was attended by approximately 1,000 Negroes and whites, a spokesman for the sponsors declared, "persons who harbor race prejudice or antagonism are not representative of the best South."

The pageant marked the beginning of Christmas observance which will see a return of carol singing here on a large scale.

Four hundred Negro members of the Bethlehem house, Methodist backed community center, will go into various sections of the city in groups of ten on Christmas eve to sing hymns and carols before homes where lighted candles burn in the windows—the invitation for a serenade.

Race Relations - 1934

Georgia

Improvement of.

What Georgia Editors Say

DE MACON TELEGRAPH

From the Pelham Journal.

A colored man dropped into our office this morning and asked us to loan him a big paper so as to keep up with the times. We asked him which one he preferred and to our surprise he came right back at us and said "The Macum Telegraph," and explained "Dat man don't care where you likes him or not when he feels like writing down the news."

After all, the colored man is right. Mr. Anderson is one of the most fearless writers in the state and has never supported a man or movement merely because he believed it the popular thing to do. If he believes a man is on the right track he possesses enough courage to fight for him in the face of every odd. Mr. Anderson doesn't worry about picking political winners but he selects those who stand for the principles he can endorse regardless of the final outcome. He doesn't specially like a fight, neither does he give a hoot if he gets in one.

And he no doubt would prefer us giving him a — instead of telling him he is our "news-paper hero."

A NEGRO PROTESTS

To the Editor of The Telegraph:

Will you kindly read and publish same.

I am a regular subscriber of The Telegraph and for a long time it has been one paper I have enjoyed reading in preference of any other paper and the majority of the colored people of Georgia have recognized you as the man in the South who was in favor of seeing an unfortunate race given justice.

Just a few months ago I heard you speak here to a colored audience. You made it plain that a good many times you had been called a Negro-lover but that wasn't true; but you were a man who wanted to see justice done to every man, regardless of color or creed.

You outlined that it cost \$1.77 per day to keep a man in prison and you asked your fellow-citizens to co-operate with President Roosevelt's program and pay the Negro (NRA) wages, also that you realized that one race could not progress without the other being carried along.

Then you will pardon us for contending that you are doing the Negro in 159 counties of Georgia a great injustice, referring to your editorial of Aug. 18, when you went back to 1910 or 1911 relative to the case of Leo Frank, which you know only creates more prejudice and bias. We have enough already.

We have no feeling in this campaign one way or the other; if we did we would do as the Negro did in Texas and other states. In fact we have no desire to enter politics.

If Judge Pittman erred in his case, why not impeach him and let the unfortunate race alone.

It is immaterial to us who is Governor. We feel we will be treated the same, regardless.

We had no desire to write this, Mr. Anderson, only knowing you have been a man to assist us instead of crushing us.

Milledgeville.

WILLIAM T. COLLIER.

All Black Mammy's Chillun Understand

Dear Johnnie: Dr. John R. Swanton, the distinguished ethnologist of the Smithsonian Institution, is originally from Maine. Mr. Frank M. Setzler archaeologist from the National Museum comes from Ohio. These scientists are engaged in the study of archaeological remains in Georgia. On Monday of this week their day was almost completely thrown away as they went to visit sites near Louisville. They found it impossible to see anyone at the court house or to locate any of the distinguished citizens who had promised to cooperate with them for the entire town had stopped business to attend the funeral of an old Negro mammy.

They have come to the conclusion that it will require a lifetime to understand the South and its attitude to the Negro. The scientists will have to make another trip to Louisville.

November 20.

C. C. C.

Race Relations - 1934

Improvement of.

Asks White And Black Christians To Invite Each Other To Church

BALTIMORE, MD.
EVENING SUN

AUG 23 1934
NEW GROUP SEEKS

INTERRACIAL ACCORD

Civic Union League Plans
Executive Meeting Here
Tonight

Praises Spirituals

BALTIMORE, Md., Feb. 15—(By ANP)—“No gospel that has racialism, as America practice of the Christian religion in its separate churches for the races, will ever capture the world,” declared Dr. E. Stanner Jones, the noted missionary to India to an applauding audience at Bethel A. M. E. Church, Sunday, February 2.

Dr. Jones, who has twice been elected a member of the Bishopric of the Methodist Episcopal Church, and who has twice refused this high office because he felt it would interfere with his missionary activities, was presented under the auspices of the Y. M. C. A., of which Samuel Morsell is executive secretary.

The speaker contrasted Communism and Islam with the white and colored churches of America, pointing out the fact that the former were without racialism.

Way Out

“Not because we want to compete with Communism and Islam, but because we want to prove the genius of our own religion—World Brotherhood—I am asking each white church to write at least one member of the colored race to become a member of that church, and each colored church to do the same.

“I would suggest that the most Christian persons be selected as representatives of each race. This isn't a solution of racialism, but it will help towards bridging the racial gap.

Need Negro Quartet

Dr. Jones then told of his desire to secure a Negro quartet that he might take them over to India that

they might sing the Negro Spirituals, and tell of what the Christ has meant in their lives. He suggested that they be of the best—one coming from Hampton, one from Fisk, Howard and Tuskegee.

Further explaining the need of such quartet, he continued. “I hesitated to teach the Indians the Negro Spirituals, for I thought that they would not understand them very well.

“But I first heard them in India when a group of Burmese singers sang them. The Indians caught hold of them so quickly and were so thrilled by them that I wondered. Then I realized that deep was speaking into deep, wounds to wounds through spirituals.

“I believe the Negro spirituals to be the most triumphant religious music of the world, for you've taken disabilities, pains, wrongs, injustices, the raw material of life, good, bad or indifferent, and set it to music and you've made it sing.

“And that's what we call victorious vitality—taking life as it is and using it—reaching down into the muck and mire of life, bringing it up and up, transmitting it into the beauty of the lily.

“The only man who is free, is the one who can take the worst life has to offer and turn it into the best.

Not God's Will

“Don't say that the Negro's fate in America is God's will, it isn't. But God gives us grace to take wrong, evil, injustice and use it, to make life bend to our energies. Almost everything glorious comes out of pain—hideousness—wrong. The glory of God had come out of the wickedness of man.”

will also endeavor to bring about material support of worthy Negro institutions.

Finally, they propose “to subsidize Negro intellectual mendicants, thereby keeping them from disgracing the entire race for a ham sandwich, a glass of beer and five pennies.”

To bring about a better inter-racial understanding between Negro and white residents of Maryland; to discourage race discrimination in all forms and to discourage exploitation of Negroes are three points of a twenty-point program adopted by the Baltimore Civic Union League, a recently organized group formed here to guard the civic interest of colored people, it was announced today.

S. R. Williams has been elected president of Civic Union League. Other officers are Howard L. Jenkins, vice-president; Dr. F. H. Sergeant, secretary, and J. B. Clarke, treasurer. An executive meeting of the organization to discuss further plans for its activities will be held tonight.

Encourages Thrift

The announced agenda of the new Civic Union League calls for dissemination of Negro history and literature education of Negroes to understand the science of politics and government and to take an active part in them, and the encouragement of high morals and thrift within the race.

The organization will work to encourage Negro youth in respect to Negro leadership; to perpetuate existing Negro business activities and create and encourage additional Negro enterprises, and to sponsor lectures and discourses on Negro achievements by eminent Negro educators, including men and women.

The group pledges itself to support Negro political candidates in preference to whites when both are efficient and worthy, and “to club Negro hypocrites with propaganda, ridicule and ostracism from polite society.” They

Maryland

Improvement of.

Clarksdale, Miss. Register

January 15, 1934

The leaders of the Civic League have definitely decided to do everything in their power to raise a fund for the foundation belief in that it is to the interest of the race to foster everything which tends for betterment of the relations between the races.

The raising of this fund for the Foundation is no political matter, but one of patriotic duty which we owe to ourselves and to our section of the nation. The League is asking the leaders of the people in every community of the county to arrange to have the collection on the 30th of this month, the 52nd anniversary of President Franklin D. Roosevelt who has proven to be one of the greatest men in the history of the nation who recognizes no color or racial distinctions in the affairs of the government.

Mr. P. F. Williams will be invited to be with the League tomorrow evening to talk to the people concerning their duty as citizens to take an interest in all matters for the betterment of all of the people.

Everyone is invited to attend the meeting, especially the ministers. The negro ministers have a greater responsibility than the ministers of any other group in the nation. Let them come forward and assume that leadership which is their influence and stand for those different communities where they live.

Owing to the fact that our group generally belong to the laboring classes, that we are compelled to have our civic meetings on a Sunday in order that everyone may have an opportunity to attend the meetings.

Race Relations-1934

New Jersey

Improvement of.

PLAINFIELD, N. J.

COURIER NEWS

FEB 10

INTER-RACIAL CO-OPERATION

Approach of Lincoln's birthday emphasizes the work the Inter-Racial Committee of the Plainfields has been doing for the past three years in promoting friendlier race relations in the community. The third inter-racial church service will be held in First Presbyterian Church tomorrow evening, while the inter-racial dinner will be held Monday evening in Grant Avenue Church House.

Bishop F. J. McConnell's presence tomorrow evening is especially significant in view of his former leadership of the Federal Council of Churches, and the fact that it was the Federal Council that started the observance of Race Relations Sunday and Inter-Racial Co-operation. Through the instrumentality of the Federal Council unjust discrimination against Negroes has been opposed in our economic and civic life, and in local communities councils have been created as a means of furthering mutual appreciation between the races.

If this be lifting by the bootstraps, we're for more bootstraps and a still stronger lift.

The public benefactor is he who makes currency current.

Race Report
Improvement of.

New York

Columbia U. Establishes Bureau for Racial Amity

NEW YORK.—The Columbia University Teachers College established last week a service bureau for education human relations which will foster the creation of "sympathetic attitudes" toward other races and nations among school children.

4-20-34

The bureau, located at 579 West 121st street, is under the direction of Mrs. Rachel Davis-Du Bois of Teachers College. The bureau will give assistance to elementary and secondary school teachers by arranging assembly and classroom activities which will present a sympathetic viewpoint of the various culture groups of the world.

Faculty of this white girls' institution publicly declared that they think it would be nice to have a colored student here.

This statement was made both by Dr. Henry Noble MacCracken, president of the 73-year-old college, and by several of the students, at a tea Saturday afternoon at which several representative colored citizens of Poughkeepsie were also invited — their first invitation from Vassar, it is said.

being qualified scholastically. He said that when a colored girl is accepted, it goes without saying she will be admitted to dormitories and treated like other students. Fees for residence and tuition at Vassar are \$1200 per year, plus an added \$75 for those taking music and \$16 for incidentals. Scholarship aids are given from an endowment of \$879,000. Enrolment is limited to 1150.

Other cooperating institutions in this movement include Harvard university, Boston university and Temple university. Educators from many colleges and universities throughout the country are represented on the advisory committee of the bureau.

Met by Students

The colored students arrived here at 4 p.m., Thursday afternoon, and were met by a Vassar student from Virginia. They attended social hours, classes, were guests at teas, and took part in discussion groups in which various aspects of the race problem was discussed.

Mrs. Du Bois said that the bureau would provide, on a purely educational basis, a clearing house and systematic guidance for schools and community leaders. She added that the bureau had been started "in order to meet the many requests for help which have come from teachers in schools and leaders of group work who are conscious of this need."

Booklets on the following culture groups have been prepared and are being published: the Italian, German, Jewish, Negro, Mexican and South American, Far Eastern (Japanese, Chinese and Korean), Near Eastern (Indian, Persian, Turkish and Armenian), Slav and Scandinavian.

Vassar Students, President Would Admit All Races

(Special to the AFRO)

POUGHKEEPSIE, N.Y.—Aristocratic Vassar College here, at which no colored girl has studied in over twenty years, was host over the week end to two students and an official from Hampton Institute, of Virginia, and both students and

The most important contacts, however, were the informal visits which Vassar students made to the rooms of the visitors where they brought up questions and became intimately acquainted in a way which could not obtain in the larger meetings.

Hostesses Inquisitive

Vassar students were full of questions, the AFRO learned. They wanted to know why more colored people did not support the N.A.A.C.P., why colored colleges do not offer courses in labor and its problems and in other subjects in which colored people should be interested both as members of the working class and a minority group.

Dr. MacCracken made known that in the past twenty years only two girls of color have applied for entrance to Vassar, and that both were rejected, not on account of their race, but because of their not

Improvement of.

Does Some Good

THE *Carolina Times* declares in an emphatic editorial broadside: "As far as we are concerned, the Inter-racial Commission of North Carolina ought to be and . . . The Commission has done, and is doing nothing, to prove itself of value to the Negroes of North Carolina."

Our contemporary goes on to cite a number of instances where the Commission has failed to stand up and fight, to which the JOURNAL AND GUIDE answers that the Commission on Inter-racial Co-operation is not, and never was intended to be, an armor-clad sword fighting organization. It has endeavored to improve matters by educational and diplomatic methods. Even at that it was the Commission that made it possible for North Carolina Negroes to break down resistance on the part of bus lines to hauling Negro passengers in that State. The North Carolina Commission is now working on the following projects: To provide transportation for Negro school children; to get local school boards to give them the legal length of term and to decrease the differential in the salaries of white and Negro teachers based upon training, experience and efficiency. So, the Commission has done, and is doing some good.

It is our opinion, which is by no means infallible, that our leadership "in the present crisis" must be organization leadership. Individual leadership fails completely where economic necessity socks it on the jaw. If the *Times* wants more vocal, militant, sword-wielding, bomb-throwing, individual leadership in North Carolina it will not get it except by commanding some of the financially impregnable boys, and it is very difficult to find one that is financially invulnerable in these days. If the *Times* wants more militant, court-scrapping leadership that will stand up it would render North Carolina a great service by forming an organization in which the personal element will be lost to the vision of economic snipers, and by finding a way to finance such an organization. That service would also silence some of the big shots who are so much annoyed by organization leadership that comes from the outside.

New York Times

APR 5 1934

MR. POU'S EPITAPH.

The clergyman who conducted the services at the grave of that time-honored North Carolina Representative, senior of the House, EDWARD WILLIAM POU, ascribed to him "words written only a few weeks ago with the request that they be inscribed on his tombstone":

I know not what record may await me in the world to come, but this I do know: I was never mean enough to despise a man because he was poor, because he was ignorant or because he was black.

Apparently the clergyman misunderstood Mr. POU, who must have quoted from memory, and probably without knowledge of the source, the most famous saying of JOHN ALBION ANDREW, war Governor of Massachusetts from '61 to '65. At a Methodist camp meeting on Martha's Vineyard Sunday, Aug. 10, 1862, Governor ANDREW said that "the appointed hour has nearly come for the abolition of slavery. The sentence that lingered in many minds for years after the emotion of the hour had faded was this:

I know not what record of sin awaits me in the other world, but this I know, that I was never mean enough to despise a man because he was ignorant, or because he was poor—or because he was black.

The humanity of this sentiment transcends the most violent political and sectional animosities. ANDREW was a Free Soiler, Anti-Slavery man, Republican. He helped raise money for JOHN BROWN's defense and in aid of his family. At a Boston meeting he said:

I pause not now to consider, because it is wholly outside the duty of this assembly tonight, whether the enterprise of JOHN BROWN and his associates in Virginia was wise or

foolish, right or wrong. I only know that, whether the enterprise itself was the one or the other, JOHN BROWN himself was right.

It is a curious irony of history that lodges in the mind of a Southern conservative the aspirations of a Massachusetts radical—as ANDREW was regarded in the late Fifties and early Sixties; but it would be hard to choose or make a nobler epitaph.

SAVANNAH, GA.

NEWS

JUN 20 1934

BY OTHER EDITORS

A Southern Negro Gentleman.

Augusta Chronicle: In a most remarkable editorial tribute to its janitor of twenty-two years of service, the Charlotte Observer on Sunday mourns the passing of Solomon Wilkes. "He was only an old negro man, yet yesterday morning when the information came that he had been found dead in bed, it was as the casting of a cloud of sorrow over the Observer office, which institution Solomon had served as janitor for about twenty-two years, day in and day out and with remarkable fidelity."

To be a gentleman is not a matter of color. In our experience through the years we have seen this same type of negro in the pulpit, as teachers in schools, as janitors, as laborers on the farm and elsewhere. We wish that there were more of them, and we feel that the shining example of such faithful and efficient negroes as Solomon Wilkes will act as an inspiration to the entire race to measure up to the high standards that have been set by such types as the old negro janitor at the Charlotte Observer.

We have just such negroes in Augusta. There are some of them almost everywhere. We know it is distinctly encouraging to leaders of that race who are trying so hard to make better citizens of their fellowmen to find such a man as Solomon Wilkes glorified, so to speak, by one of the South's greatest newspapers.

Solomon was raised by Mrs. N. D. Carter of Chester, S. C., and every year Solomon went to Chester, as he explained, "to see my white folks." Even after Mrs. Carter died he made an annual pilgrimage to see her grave and keep in touch with the new generation.

Concluding the remarkable editorial tribute to the beloved old negro man the Charlotte Observer says:

"And, as janitor of The Observer office, Solomon manifested many capabilities—he turned his hand to everything that had to be done. He was noted for promptness and honesty. One could set his watch by Solomon's appearance at any particular duty. He never ceased to growl when the NRA cut down his working hours, and nobody reproved when he was caught slyly putting in some extra licks. He was one of the fading types of what we might term the old-time Southern negro gentleman, for black that he was, he deserved the title of gentleman. We are not paying him too strong a tribute at that. And a memory that will linger with us is the pleasure it gave to press

his honest black hand as we left the office on the evening of his last working day, interrupting his task of window cleaning to do so. The Sweet Chariot never swooped down to pick up a finer type of the negro race, than when it dropped and carried Solomon 'Wilkes away'."

Charlotte, N. C., News

December 16, 1934

Negroes Will Talk Problems In Forum Here

Meeting Will Be Held At Second Ward School This Afternoon—Will Discuss Police Protection.

Echoes of the recent demand for strong police protection made by negro citizens of Charlotte will be voiced this afternoon at 4 o'clock at an open forum conducted by the Negro Citizens league at the Second Ward High school.

In addition to the discussion of the "Need of Police Protection for the Negro Citizens of Charlotte," led by the Rev. A. H. Prince, pastor of the Brooklyn Presbyterian church, other subjects will be conducted, local leaders airing their views and members of the audience voicing their opinions or asking questions.

Janie B. Wallace, principal of the Alexander Street school, will discuss "The Need of a Parent-Teacher Association in Negro School of Charlotte."

Dr. N. B. Houser will speak on "Should the Negro Spend His Money Where He Could Get Employment."

T. E. McKinney, dean of Johnson C. Smith university will talk on "The Debt Negro Citizens owe to all Their Organizations."

The operation of the re-employment office in Charlotte and the Wagner-Peyser labor act will be explained by Charles Drury.

The community chorus will sing during the meeting and the committee in charge has announced that each speaker will be given five minutes and the audience 15 minutes. A. E. Spears, Woods Morgan and L. P. Harris compose the committee. H. Houston, president of the league, will preside.

Race Relations

Improvement of

Lancaster, S. C. News

February 20, 1934

ASK COLORED PEOPLE TO PRAY FOR MR. THOMSON

Listen friends, I want to say a few words concerning somebody that you know well, Mr. Waddy Thomson who is very ill. All colored churches should pray for Mr. Thomson. When I say churches, I mean the members of the colored churches as he has been a friend of the colored churches. He has not only been a friend to the churches but has put bread into the mouths of many hungry persons that did not belong to the church. Some of the colored people had to go to him for help in the saddest hour of their life when they lost one of their loved ones and he never turned them down. He has always helped the suffering ever since I knew him and has extended this help to the colored as well as the white. I hope that the colored people will get down on their knees and pray for this good Christian man.

Sallie Crockett.

Improvement of

Chattanooga, Tenn. News
March 15, 1934

Thompson Asks Negro Race Be Given a Chance

Race Relations in This City Praised in Rotary Address. Urges Curb Lynchings.

The problems of two races, white and colored, living side by side, can be worked out by patience, forbearance and tolerance, T. C. Thompson, chairman of the local interracial relations committee, told members of the Rotary club Thursday at noon. To deal intelligently and constructively with the Negro a knowledge of the Negro and his ideals is required, the speaker said.

"Here in Chattanooga, I am happy to say, race relations are better than I know them to be in any other Southern city," Mr. Thompson said. "What is our duty? Rotarians should and must take the lead in removing the stumbling blocks in the progress of the Negro and see to it that further barriers are not placed across his path.

"Protect his life and property and give him the benefit of public facilities. Play and sunshine amid wholesome surroundings is the heritage of every child. Do we give them to the Negro child?

"The infamous murders, known as lynching, must be stopped—stopped now. Let it go unchallenged, it will sooner or later reach to some of our doors. Cowardly, bestial, degrading—I have no words to express my contempt of these murders where more often than not, an innocent man is the victim."

Negro Wants Chance.

Mr. Thompson asked the club to extend "an active sympathy and good will, lifting some of the shadows from their lives." Mr. Thompson declared that the Negro does not want social equality. What he does want is a fair chance to earn an honest living, and if NRA or any other program does not accord this chance, it should and must fail, the speaker said. Continuing, he said that the Negro wants justice and equality under the law; the privilege of establishing a decent home; security and liberty rather than the prey of evil men, whether outlaws or fee-grabbers, and the opportunity of sharing in movements for the betterment of the community. The Negro frowns on Communism, his ideals are American, he discourages strikes and has the saving grace of a sense of humor, Mr. Thompson said.

The speaker traced briefly the Ne-

gro's contributions in the field of science, education, literature, art, medicine and other fields.

"There is good honest material in the American Negro," Mr. Thompson said. "The emphasis he is placing upon education and religion looking to the advancement of his race is a most encouraging aspect. Much is desired, but the ministry is being improved and the quality of teaching is being raised.

Not Here Voluntarily.

"He is here—the black man—he did not come voluntarily. He has contributed his share to our material wealth and we owe it to him and his children to give him a chance. We have too long thought of the Negro in relation to our own convenience. The prejudices of ignorance are more easily removed than the prejudices of interest."

He discussed conditions in the average Negro section. "They are dwellers in that land where the pavement ends, the lights grow dim and far apart and sanitation is little known," he declared. He urged against forming an opinion of the race from one or two Negroes that a person may happen to have known. In Chattanooga there are Negroes who have studied in some of the best schools of the country. A Negro girl has made the A. M. and A. B. degrees at Smith College with the highest scholastic standing of her class and perhaps the highest grade that has ever been made in that institution, he pointed out.

Upon motion of Morrow Chamberlain the Rotary Club departed from its usual custom of selecting a nominating committee. The president was authorized to name a committee of five to bring in a ticket of officers

Race Relations-1934

Texas

Improvement of Oklahoma City, Okla. TIMES

SEP 14 1934

The Tiny TIMES

BOLEY is Paradise for Negroes in Oklahoma, but it can't hold a candle to the situation of the blacks in Galveston. In Galveston there are 28 Negro mail carriers and 16 whites. I did not get the number of Negro policemen, but it is a large figure. The first free Negro library in the United States was established at Galveston. It has more than 6,000 volumes.

There are 4,000 Negro votes in Galveston. They constitute the balance of power. It is the most cohesive block in the city and county except the city employees. The total vote is approximately 16,000. The city employees and the Negroes together control the local elections. Jack Pearce, mayor and manager of the Galvez hotel, is the Negro Moses. He is a white Moses. Stricken with a severe illness last year, Pearce never has fully recovered and his grip on local affairs will be broken soon.

You heard much about the commission plan of government, which was devised to save Galveston after the disaster of September, 1900. Des Moines aped it and amended it. The city manager plan under which Oklahoma City functions is an adaptation of the Galveston plan.

Probably Galveston is the only first class city in the deep south where, even in the best middle class residence blocks, your next door neighbor may be a Negro.

LEST Oklahoma City turn its nose up at Galveston, may we remind our fellow townsmen that there has not been a single great benefaction from any family which has made its fortune here, beautifying the city with an object of art or human help worthy of the name?

Read this list of Galveston's gifts from the oleander city's generous sons and daughters:

By Henry Rosenberg: Rosenberg library, building and endowment, \$400,000; public school building, \$75,000; Y. M. C. A. building, \$65,000; Letitia Rosenberg women's home, \$30,000; monument to the memory of the heroes of the Texas revolution, \$50,000; public drinking fountain, \$30,000.

By the Sealy family: John Sealy

hospital, original building and enlargement, including nurses home; endowment of Sealy-Smith foundation for benefit of hospital and state medical college estimated at \$10,000,000. The foundation's funds have financed the building of an out-patient clinic, medical college laboratory building and new nurses home. All of this has made Galveston one of the greatest medical centers in the country.

By the Kempner family: Kempner park, \$50,000.

By Mrs. I. Lovenberg: Teachers' pension fund for public schools, \$75,000.

By Brewer W. Key: Y. W. C. A. residence and school playgrounds.



THAT big fish you see at the south end of Galveston island is the one that got away. Nearby is Tidlum Tatlums, the W. L. Moody lodge which stands on stilts on a sandbar in the bayou. I caught a few red fish drum, piggies, sheepshead, speckled trout, stony crabs and dragged up a lot of oyster reef, but snagged none of the 10-pounders with which the waters are teeming.

Our week-end gang included Moody, pere et fils, Bob Lyon, Charley Holt and J. J. Markle. Markle is vice-president of the National Life Insurance Co. and in his office is known as F. A. Markle, but he always will be J. J. Markle to me.

He is well up in the sixties. I was humiliated to the verge of tears by having him take the oars away from me while we were in the middle of a trip to the fishing grounds. Markle has a bum heart, but he said he'd just as soon be dead as to sit there suffering while I tried to row a boat.

From where we fished we could hear the breakers roaring over on the sea side of San Louis point, which is now the graveyard of a town where the first newspaper in Texas was published and where the first cotton compress in this world was built. Now the wind moans a dirge through the dwarf salt cedars there and the eroding finger of time steadily cuts down the few crumbling stones in the cemetery which holds the only legible sign of the rise and fall of man against the elements in that corner.

IN the Rosenberg library I ran across the interesting diary of Sam W. Mellon, a second cousin of Andrew W. Mellon, who made a month's trip

on horseback in the fall of 1853 from the gulf country to the Red river tier. He was out 30 days, traveled 800 miles and spent \$30.20. He accounted for every penny spent. Fancy traveling a month anywhere today for anything like that figure. His diary contained what was a new word, to me—"doggerly." It was repeated many times. Research identified it as "a low liquor joint." He called on old Colin McKinney, for whom the town was named. McKinney was 83 at the time of this visit. He mentions Fannin, Grayson and Collin counties as "the best country I have ever seen." He compliments Bonham as the best town and Sherman and Paris got a fair appraisal. Mellon mentions the settlement of Starvation, in Hopkins county. I was unable to find any present record of such a spot, nor any Texan who could tell me anything about it. The name intrigued me. I was looking for some mention of Alfalfa Bill's forbears when I stumbled upon this diary, but I couldn't find anything in ancient history about the Murrays. They evidently are a modern phenomenon.

Improvement of.
RICHMOND, VA.
TIMES DISPATCH

MAR 4 1934

Negroes Fare Best in South, Writer Says

Accusations Relative to
Racial Situation Here Are
Resented by Col. Cricket

Points to Harmony

Mutual Understanding
Between Races Is Seen

To the Editor of The Times-Dispatch:

Sir,—I have just heard over radio the last part of an address by an unidentified speaker before a Senate committee, in which the race problem was touched upon, and I was stirred to the point of commenting upon several statements which were made. My comments may be discursive, yet centering upon one particular statement in which the unknown speaker criticized the treatment of the Negro in the South.

In spite of radical contentions to the contrary, I believe that the best friend the Negro in this country possesses is to be found among the white people of the South. Even in the days when the black was enslaved, as a result of New England's profitable traffic in slaves, the two races lived in harmony together and the Southerner learned to understand the black and the black to understand and trust his white master. Their faith was demonstrated by the loyalty they exhibited during the War Between the States.

And even in the critical times after the war the two would have worked out the problem peaceably but for the work of hired instigators who maliciously stirred up the bewildered black with lies and false promises.

Today, except in rare instances, which are apt to occur among any peoples in any land, the South enjoys comparative peace and contentment. The Southern Negro knows that the white man is at heart his best friend, though he may not ply him with superficial flattery, which in the end is in exploitation for the flat-

So. Bostonians Take Part In Affair

SOUTH BOSTON, Va.—The fine

spirit of cooperation which exists between the races in Halifax County was exhibited during all of the various events of the fifth anniversary of the incorporation of South Boston.

The colored population was represented by the following lodges, and other organizations: Elks, Odd Fellows, Welfare Association of Halifax County, Inc., Business and Professional Men's Association, and a band from Danville. These colored units took their respective places in the line of march, irrespective of race. The officials in charge of this gigantic celebration were entirely cooperative and their aim was "a happy golden jubilee for everyone."

It was estimated that three thousand gallons of free lemonade were consumed. Although the spirit of cooperation and fair play was as it should be, the colored people of Halifax County refrain from expressing their grateful thanks and appreciation to all those who made these conditions possible.

er. I believe that statistics will show that only a small fraction of the race riots and uprisings have occurred in the South, where nearly three-fourths of the Negroes live.

In my home county of Surry we are outnumbered two to one by our colored people, but never has a threat of trouble permeated into our midst. I number hundreds of colored folks among my friends and when I return to the place of my birth dozens of dusky hands are clasped by mine in greeting. There is a mutual understanding between the two races.

True, the situation will never stand the type of social equality which is agitated by some, yet the position of the whites in this matter is not totally selfish. It seems to me that the happiness of the colored folk is just as much at stake. How much happiness has the so-called "equality" granted by the Northern and Western districts brought to the colored man? His life would be as miserable and he would feel as much out of place as the white man would should they attempt to assume an unnatural position which would call for no segregation, no separate transportation facilities, separate churches, etc. In the South we work side by side, though not intermingling. Each race enjoys privileges of racial distinction.

Proof that the South is also attempting to educate and aid the colored man is seen in the fact that the best known institutions of higher learning for Negroes are in the South. True, they have been aided materially by endowments from other sections, yet in her state of insecurity the South has contributed the support of her better classes of white people.

We cannot help but resent the continued accusations from the other parts of the country relative to the racial situation here, for we are working out quietly and effectively the greatest social problem that was ever thrust suddenly upon any people, and I believe that the work has been remarkably successful.

In the name of decency, don't antagonize either race and ruin the good work which has already been accomplished. Remember the results of that great misrepresentation which flowed from the pen of that well-meaning school teacher back in the eighteenth century.

COLONEL CRICKET.

Richmond.

INTERRACIAL UNITY SEEN IN CELEBRATION

Meetings, Conferences, etc.

INTERRACIAL MEETING HELD IN SO. AFRICA

1-12-34
Conference of Whites and
Blacks 'Silver Lining' on
Dark Continent

NEW YORK.--"The most notable event of our year was the Bloemfontein conference of whites and blacks, which included also a conference of all of our interracial committees, which we call 'Joint Councils' out here," wrote Dr. D. D. T. Jabavu of Fort Hare, Cape Province, South Africa, in a report just received by Dr. George E. Haynes, executive secretary, department of race relations, Federal Council of Churches.

Dr. Jabavu is a professor in the South African Native college at Fort Hare. "These meetings," he continues in his report, "constitute a silver lining in our clouds of racial misunderstanding, and we strongly believe they will solve our difficulties if only we persevere."

Natives Get Degrees

"In this line we have been greatly refreshed by a series of public lectures by Prof. Edgar H. Brookes, white, who is visiting all the chief towns and universities under the auspices of the South African Institute of Race Relations, preaching the good news of racial peace and creating more and more friendly contacts over the present barriers. We owe this to the generosity of the Phelps-Stokes Fund and Carnegie Trust, which enabled us to get the work started through our energetic friend, Dr. J. D. Rhenallt Jones, white."

Dr. Jabavu reports that the Native college did well at the last national examinations which were held by the South African Uni-

versity System which includes the college for Native (Negroid) students. Four of these students completed their work for their degrees, and others passed requirements of courses in theology, agriculture and business.

In addition to this news about interracial contacts in South Africa, Dr. Haynes has just received a report from Ray E. Phillips, one of the missionaries of the American Board of Commissioners for Foreign Missions, who is doing a notable work over the 70 miles of the great gold-mining area of which Johannesburg is the center. "For the first time in the history of Johannesburg," wrote Mr. Phillips, "it has been impossible for scores of native youths living with their parents in our big townships to obtain employment."

Mr. Phillips describes the organization of unemployed boys clubs that have gathered over two hundred of these boys into work and play units. He tells also of an International club of over 200 members composed of Chinese, Indians, Coloured (mixed-bloods), Natives (Negroid) and "18 or 20 brands of white folk who have met regularly in a variety of gatherings."

He relates also that films showing scenes of native life have been much used in white churches, universities, high schools and other places where they are eager to know of native affairs. He says further, "We have been privileged to use for several meetings Bishop David Henry Sims, who has just come to South Africa to head up the work of the A. M. E. church (one of the constituent bodies of the Federal Council of Churches). He is a powerful orator and tactful speaker and has made a profound impression on white groups here. We hope his church will allow him to remain here for many years."

An important development in the work of the Native Men's Social center in Johannesburg, somewhat like a Y. M. C. A., is described in the report of the first year of a successful experiment under a native, J. R. Rathebe, as secretary who has had full direction of all activities, and "has been carrying on the work in as able fashion as it has ever been done," under white secretaries. This experiment is most significant in South Africa where it is a rule for white men to direct such work for natives.

Africa.

Race Relations-1934

Meetings, Conferences, etc.

Ex-Slave Honored At Tuscaloosa 'Better Racial Relations' Meeting

TUSCALOOSA, ALA., Feb. 13—(P)—A negro who was reared in slavery and who turned the 100-year mark Sunday and 49 members of his race joined white citizens here last night in a meeting to promote better racial relations.

The meeting, sponsored by the Tuscaloosa County good citizenship committee, was in part a birthday celebration for the old ex-slave, Delaware Jackson, who was the first speaker on the program.

In humble language, the centenarian who for 50 years "preached the gospel," expressed his appreciation to the white folks and called upon the members of his own race to obey the laws and live right.

Delaware then was presented with \$2.92 as a gift from Dr. George H. Searcy, chairman and originator of the celebration plan, who explained that one dollar was the first ever paid him in the practice of his profession, and Delaware was his first patient. The original dollar and interest compounded at 4 per cent for 28 years constituted the gift.

Both races were urged to exercise "mutual care" and "friendship" for each other by Dr. Henry P. Edmonds, pastor of the Birmingham Independent Presbyterian Church and Alabama member of the Southern Interracial Commission, as the only way to obtain permanent adjustment of the racial relations.

Dr. Edmonds said great progress had been made since the days of reconstruction when mercenary men of other sections sowed the seed of distrust between the races. He urged the negro to increase his educational status to become more deserving citizens, and urged particular application at Tuskegee Institute where 41 trades are taught.

Friendship was the key to the solution, Dr. George H. Denny, president of the University of Alabama, told the meeting, and declared the lower elements of neither race should be permitted to drag down the higher.

The Rev. Roland Smith, pastor of the largest negro congregation in Tuscaloosa County, expressed the appreciation of his race for "this glorious occasion," and declared members of his race must be patient and show faith in the working out of race problems.

The negro of the South he said, did not want communism, nor "social equality," but he did want "social justice," favor of racial integrity, not social Hargrove van de Graff, grandson of equality," declared Judge C. N. Feidelson, associate editor of The Birmingham Age-Herald in a talk Thursday on "Interracial Problems" of 99. Delaware had trudged two miles

to the van de Graff home for his annual Christmas Day visit.

When the War Between the States ended, Van de Graff's grandfather gave the negro 40 acres of land, part of which now is within the city limits of Tuscaloosa. Jackson has lived on this tract ever since.

St. Petersburg, Fla., Times
March 21, 1934

INTER-RACIAL BOARD ELECTS STRAUB HEAD

W. L. Straub, editor of The Times, was elected chairman of the citizens' inter-racial committee at its organization meeting in the mayor's office Tuesday afternoon.

Other officers chosen are Virgil C. Almand, vice chairman, and Mrs. Nat B. Brophy, secretary.

The members discussed plans but, in the absence of Straub, who is ill, postponed action to meet on the chairman's call.

Among those who attended were Almand, Mrs. Brophy; R. H. Thomas, Councilman John S. Smith and, representing the negro population, Bessie Thomas, R. A. Cromwell and John Sellers.

St. Petersburg, Fla. Independent
March 15, 1934

CALL INTERRACIAL MEETING

Members of the recently appointed city interracial committee have been notified that an organization meeting will be held in the office of the mayor at the city hall this afternoon. The group now includes W. L. Straub, said to be slated for chairman, R. H. Thomas, Mrs. Nat B. Brophy, and Virgil C. Almand, and Rev. R. A. Cromwell, Bessie Williams, and John Sellers, colored members.

Birmingham, Ala., Age-Herald
March 2, 1934

AID FOR NEGROES IS FEIDELSON'S PLEA

Race Seeking Social Integrity,
Speaker Asserts

"The Negro neither wants nor asks for social equality. He is highly in favor of racial integrity, not social equality," declared Judge C. N. Feidelson, associate editor of The Birmingham Age-Herald in a talk Thursday on "Interracial Problems" to Birmingham-Southern College students.

Alabama.
Of lynching Judge Feidelson said, president of the Tennessee Coal & Iron Company; Commissioner of our civilization, upbraided even by den Robinson, associate commissioner of the South's outstanding racial problems and can be abolished only; Charles DeBardleben, Harry when the authorities become more dynamic and public opinion can be brought about to a sane realization of the evil. Intimations of more hope-ful conditions are not lacking," he said.

Speaking of the future on interracial conditions, Judge Feidelson declared, "something must be done to make Negro leaders participate more in community life. They need our support and recognition today more than ever before. There is a bitter struggle between conservatism and radicalism. Unless it receives proper white support, Negro opinion and thinking is doomed to sweep over to the left."

Birmingham, Ala., News
March 10, 1934

COLORED LEAGUES OUTLINE PROGRAM FEDERATION WILL MEET ON TUESDAY

Education, Racial Relations
Discussed In Session At
Miles College

Education, racial relations and the work of the league were discussed at the first state conference of the Alabama State Federation of Colored Leagues at Miles Memorial College, Vinesville, at the three sessions Friday.

Besides members of the league, these questions were discussed by Robert Gregg, president of the Tennessee Coal, Iron & Railroad Company; Ralph E. Parker, assistant city attorney; City Commissioner Jones, Commissioner Downs and George Byrum, secretary to Commissioner Robinson.

At the morning and afternoon sessions the work of the league was discussed by officers and others and future activities were outlined.

NEGRO GROUP TO MEET AT COLLEGE

Many civic and educational leaders of Birmingham will be on the speakers' program at the first annual conference of the Alabama State Federation of Colored Civic Leagues when it meets Friday night at Miles Memorial College, Vinesville.

Among speakers who have been asked to be present are Robert Gregg,

Missionary Body To Discuss
Interracial Problems At
Semi-Annual Session

"Interracial Work" will be the theme of the semi-annual meeting of the Birmingham Federation of Missions to be held at the Southside Baptist Church Tuesday, Oct. 30, at 10 a.m. The program committee, composed of Mrs. T. W. Winton, Mrs. E. V. Jones and Mrs. Norvel Cullom, is arranging a discussion on community service and invite all interested to be present. The meeting is scheduled for a morning session with dismissal at noon.

The federation has four main objectives: fostering community service, missions, leper work and young people's work and is non-denominational in scope, drawing from each church organization women to head the work.

Officers Listed

Mrs. R. H. McFetridge, president, is stressing cooperation as a definite means to progress. Other officers are: Vice president, Mrs. Ernest Victor Jones; second vice president, Mrs. Carolyn B. Engstfeld; secretary, Mrs. Norvel Cullom; treasurer, Mrs. F. D. McArthur; corresponding secretary, Miss Julia Davis; mission chairman, Mrs. George Lewis

Bailes; leper chairman, Mrs. B. H. Cooper; community service, Mrs. T. W. Winton; young people, Mrs. Gertrude G. DeArmond; Y. W. C. A., Mrs. Caroline Dill; city missions, Mrs. Mary Russell; W. C. T. U., Mrs. Lamar Smith.

Denominational vice presidents are: Christian, Mrs. H. O. Bernard; Congregational, Mrs. Ensminger; Cumberland, Mrs. M. C. Gardner; Lutheran, Mrs. H. W. Boozer; Episcopal, Mrs. W. L. Simmons; Baptist, Mrs. James Wood, Mrs. John L. Parker; Methodist, Mrs. J. Q. Dowling, Mrs. Forest Kimball, Mrs. O. J. Conwell, Mrs. Charles Nesbit; Presbyterian U. S., Mrs. J. F. Wither- spoon, Mrs. David Park; Presbyterian, U. S. A., Mrs. R. S. Ransom, Mrs. R. H. Hamrick; Methodist Protestant, Mrs. Acton.

Andalusia, Ala., Star
November 22, 1934

INTER-RACIAL WORK ACCOMPLISHES GOOD

The inter-racial work which has been in progress for many months by the Missionary Societies of the local churches, has resulted in the beginning of a library for the colored children of Covington County. Several hundred books have been donated for this cause during the past week.

The leaders of the colored citizens of Andalusia are making an attempt to lift their people to a higher plane of living, and the church women of the city have aided greatly in this undertaking, by teaching the Sunday School lesson in their churches each week, and by sending donations at times for their churches and schools.

These leaders are trying to develop race pride among their people and to instill into them a desire to be law-abiding, self-respecting residents of our town. This can be accomplished, in a greater measure, if the white people of the town will lend them aid and accept the responsibility of leading them to a better knowledge of right living.

An Educational Missionary

Birmingham Post 12/15/34
Dr. Buell Gordon Gallagher, white president of Talladega Negro College, should have an interesting message to deliver at the meeting of the Birmingham Forum tomorrow night. *Birmingham, Ala.*

It has long been the custom of the white race to send religious missionaries among the Negroes. It would seem a natural supplement to send educational "missionaries" as well, to the end that intellectual and spiritual salvation might go hand in hand.

Dr. Gallagher is doing a high-minded and self-effacing work. A man who has dedicated his life to such a task must have reached a stage of development which marks him as a stimulating personality.

Race Relations- 1934

California.

Meetings, Conferences, etc.
SAN DIEGO, CALIF.
SUN

OCT 19 1934

'TO A FRIEND'

THE following, sent us by the San Diego branch, National Association for the Advancement of Colored People, is so sincere, and because of that, is such a striking commentary on results which can be achieved when minority groups are treated with honesty and fairness, we believe it deserves to be presented as an editorial, rather than as a letter to the Editor:

"Editor, The Sun: San Diego mourns the passing of one of its oldest citizens; a man who has left his mark indelibly upon the city's history as one who always stood for the advancement of the city's interests in every thing worthwhile, yet who never for a moment swerved from the principles of truth, honesty, justice and righteousness so deeply imbedded in his personality by his sturdy New England ancestors.

"It was these traits which made him a helpful friend to the lowly, and for this reason our little group feels it fitting and right that we add our testimonial to the praise coming from more august groups with which he was associated, honoring him in death as he was honored in life.

"Judge Alfred Haines was to our group a friend and advisor for a long period of years; a friend whom we could trust, and an advisor to whom we turned in all our serious problems, knowing that he always had at heart the well-being of our group and that whatever he advised was from the depths of an understanding heart.

"It was thus we knew him in life and thus we mourn him in death.

"To his family we extend our heartfelt sympathy. To his associates in the legal profession, and in civic affairs we extend our sympathy at the loss of a beloved comrade.

"And we deem it not presumption to say that we who have known the warmth of his friendliness and kindness, add our grief to yours for we mourn the passing of a friend.—SAN DIEGO BRANCH, NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE."

Race Relations- 1934

Meetings, Conferences, etc.

Colorado

Race Relations Week Observed

DENVER, Colo., March 1—(By ANP)—Race Relations Week' sponsored by the Federal Council of Churches was given added interest here by proclamations from both Governor E. C. Johnson and Mayor George D. Begole who called upon the citizens of the city and State for a general observance of the occasion.

On Sunday night the spacious auditorium of the Central Presbyterian Church was filled to overflowing with a mixed audience who listened with rapt attention to an excellent program that had been arranged. Rev. Russel S. Brown, pastor of Shorter Church, was the principal speaker and he used as his theme, "Brothers in Bronze."

On Monday morning the Interdenominational Ministerial Alliance composed of the pastors of Denver's leading colored churches were the hosts at breakfast to the Denver Alliance and more than thirty-five ministers and laymen, white and colored, enjoyed a palatable breakfast served in the Tea Room of the Glenarm Branch Y. M. C. A.

Race Relations-1934

Meetings, Conferences, etc.

RACE RELATIONS
INSTITUTE HEARS
CHAS. H. HOUSTON

Illness
Four Vital Questions Dis-
cussed by Speaker in Ef-
fort Toward Adjustment

8-4-34
Attorney Charles H. Houston,
vice dean of the Howard University
School of Law, addressed the 1934

Institute of Race Relations held
on the campus of Swarthmore Col-
lege, Swarthmore, Pa., last Thurs-
day. "Legal Approach to the Prob-
lem of Race Adjustment," was the
subject of his speech.

In it, Attorney Houston discuss-
ed numerous phases of the Negro's
problem. He cited four questions
which require consideration by any
person or faction seeking to solve
the problem of race adjustment.
They are: (1) the kind of social
order one is trying to produce; (2)
the existing social order with and
upon which one has to work; (3)
the capacities of the law as an
agency of social regulation, and
(4) the relation between law and
other agencies of social control.

The case of Bernard Ades, whose
disbarment is threatened by the
Bar Association for the City of
Baltimore on charges of stirring
up race prejudice, was described by
the speaker. Afterward he pointed
out that sympathizers of both the
colored attorney and the white as-
sociation could be right in their
way of thinking, which would have
a tendency to prove that racial ad-
justment is affected by the social
order set up by the principal.

Law is Territorial

In discussing his second issue,
Lawyer Houston said:

"I shall not bore you with a de-
tailed recital of the race relations
in the existing social order, upon
which the legal system has to op-
erate. But it is essential in under-
standing the limitations of the law
to recognize clearly that our law
is primarily territorial in effect.
The result is that when one steps

across a boundry one steps from
one legal jurisdiction into another.

"For example a New York Negro
who is thrown out of a public res-
taurant in the state of New York
because he is colored, has the bene-
fit of a Civil Rights Act, by way
of redress. When he crosses the
Pennsylvania line he loses the bene-
fit of the New York Act and has no
corresponding act in Pennsylvania
to substitute for it. If he goes
farther south into Delaware,
he finds a separate school system.

"When he sets foot in Maryland
he is compelled to ride in a Jim-
Crow car if he is an intrastate pas-
senger, although he is not segre-
gated if he is an interstate passen-
ger. Finally in Virginia he is Jim-
Crowed whenever he boards a pub-
lic conveyance, regardless of
whether he is an intrastate or in-
terstate passenger."

The Texas Francise

The fight for suffrage by Negro-
es of Texas was one of the points
at issue in the speaker's discussion
of his third topic. He asserted
that the winning of the right to
vote in Texas would be a signal
victory for the colored people of
that jurisdiction but that it would
mean little or nothing to colored
people in other southern states.

As an example Attorney Houston
related the following story: "Two
writ of mandamus in a North Caro-
lina was almost thrown into hys-
terics when a Negro boy sought a
writ of mandamus in a North Caro-
lina court to compel his admission
into the University of North Caro-
lina; but the suit did not even
make the front page in the Ten-
nessee newspapers."

In his concluding remarks the
speaker offered an explanation of
how he felt those engaged in the
law field might aid in the solution
of the problem of race adjustment.

Race Relations - 1934

Meetings, Conferences, etc.

St. Petersburg, Fla., Times
February 4, 1934

COUNCIL TO GET TWO INTERRACIAL NAMES

The names of Mrs. Nat B. Brophy and Virgil C. Almand, appointed by Mayor Blanc as members of the city inter-racial relations advisory committee, will be placed before the city council for confirmation tomorrow. They will succeed L. D. Childs and Lew B. Brown, who resigned from the group which advises with Councilman A. J. Wood's committee on racial problems.

Will Appoint Two On Racial Group

Mayor R. G. Blanc this morning announced that he would submit the names of Mrs. Nat B. Brophy and Virgil C. Almand to the city council Monday in confirmation of their appointment as members of the special municipal committee for handling inter-racial problems.

The group is a sub-committee of the council standing committee headed by Councilman A. J. Wood on licenses, franchises, claims and inter-racial subjects. The new members were named to succeed L. D. Childs and Lew B. Brown who recently resigned.

September 10, 1931
Relation of Colored

Race to Whites, Theme Of Methodist Service

The relation of the white race to the negroes of the country formed the theme of the young people's service at the First Methodist church last evening. The service took the place of the preaching hours with Miss Nellie Struthers, head of the young people's department as the leader.

Ed Norman gave a talk on the history of the Methodist Episcopal Church, South, and the Colored Methodist Episcopal church, which until after the Civil war was in in-

tegral part of the white body. It was then set off as a separate denomination during the seventies and today numbers over 350,000 communicants. In addition there are the African Methodist Episcopal church, the African Methodist Episcopal Zion church and a few minor bodies, the total membership, with the Colored Methodist church, being approximately 1,500,000.

Miss Betty Binns spoke on the need of better understanding between the two races and declared that in many instances the negroes had been exploited by the whites, a condition which needs to be changed in the interests of Christian charity. She praised the work of the interracial commission of the Federal Council of Churches of Christ in America and paid tribute to the great men of the colored race, notably among them Booker T. Washington, Frederick Douglas, Major R. R. Moton, Dr. Carver, the great scientist, DuBois, national leader, Hayes, the great singer, Paul Laurence Dunbar, the poet, and Bishops Jones and Clare of the M. E. church, Dr. Williams, noted Baptist preacher. Miss Binns referred to the high standards of several negro educational institutions, among them Tuskegee Institute, Howard university, Paine college and theological seminary and declared that training for service is the prime need of the colored race.

The American Legion quartet pleased with a negro spiritual. Lakeland, Fla., Ledger
November 25, 1931

Church Is Host
To Inter-Racial
Meeting Monday

An inter-racial mass meeting will be held Monday night at 8 o'clock at the first Baptist In-

stitutional church, colored, corner of north Dakota avenue and Quincy street. Rev. H. L. Stephens is pastor of the church. Tomorrow afternoon at 3 o'clock, Dr. C. M. Crosswy, pastor of the First Baptist church, will speak at the Dakota avenue colored church. A musical program consisting of songs by a chorus of 50 voices will be presented. Included on the program will be the Washington Park high school glee club and the Imperial quartet, singing negro spirituals, jubilees and folk songs.

The speakers at the meeting Monday night follow: Mayor E. L. Mack, Dr. Ludd M. Spivey, Dr. C. M. Crosswy, Dr. C. K. Vliet, Dr. R. L. Jones of Orlando, Charles Larsen, Maj. J. M. Satterfield, LeRoy Russell, Sam H. Farabee, W. F. Cook, Prof. W. E. Garden of Arcadia, Col. R. M. Shearer, Hervey W. Laird, L. W. Bloom, C. B. Andrews, H. Hager, Cyrus P. Green and G. D. Rogers of Tampa.

Meetings, Conferences, etc.

INTER-RACIAL SUNDAY

Inter-racial Sunday is at hand, reminding us here in the United States to act day by day in accordance with the principles which we say ought to guide our nation in its foreign relations. We are at peace with countries whose citizens are white, yellow, brown and black. But we do not maintain concord at home where our own citizens differ in color. Whites and blacks who are employed at common tasks and inspired by common ideals, carry on ceaseless warfare though educated alike and living as neighbors.

The situation is absurd, illogical, tragic! The United States went to war with Germany and defended its course by charging the Germans with having broken every law of God and man. Then it negotiated peace with Germany and in a short while it treats the Teutons as cordially as it does any other people. But white Americans hate black Americans and blacks hate whites, and the open and covert attacks inspired by race prejudice never cease. In the name of race and color, the two contenders lie and cheat, maim and kill. The World war, with all its destructiveness, had an end, but the race war that makes a lie of civilization and Christianity, goes on and on.

Occasionally there is a truce. There was a long one in 1916 and 1917. At that time the United States was about to enter the World war. Just as later all ranks and all races shared a shell hole when under fire, in the same manner whites and blacks grew friendly to each other when they both were about to take the plunge into that maelstrom. Black boys marching away to the front were told that they would come back to better conditions than they had ever known, back to a homeland which would practice what it preached.

Some individual Negroes escape the shackles of prejudice. Negro servants live in white neighborhoods, accompany their employers everywhere, and sometimes,

the nurse for instance—are sincerely beloved. The tolerance shown on some occasions is proof positive that the two races can live together without quarreling. In vain do philanthropic whites give to Negro education and uplift. In vain do worthwhile Negroes demonstrate that character and ability can be found in their race. Prejudice looks the sun of truth in the face and declares it is night. The two peoples, alike in all except color, go on with their hating, never an armistice, never any peace. In their folly they destroy the soul of the nation, and despite all its ideals and its Constitution make it a pretender where it could be the genuine leader of nations which Washington and Jefferson and Franklin intended it should be.

One small ray of light comes into this dark scene—the inter-racial efforts of which inter-racial Sunday is a hopeful beam. No new gospel is preached when a white minister speaks to a Negro congregation and a Negro minister to a white congregation. But to the fatherhood of God is added a demonstration of the brotherhood of man. For one day we are brethren. And for that, glory be!

DETROIT, MICH.
NEWS

FEB 9 1934
RACE RELATIONS SUNDAY.

Aspiration hard at work for good understanding and co-operative action between the racial elements in American cities can not fail to achieve good results. Appropriately the day before Abraham Lincoln's birthday, the Federal Council of Churches chose Feb. 11 for Race Relations Sunday throughout the United States. In Detroit, under sponsorship of the Detroit Council of Churches, a race relations service is to be held at the Woodward Avenue Baptist Church at 3:30 p.m. Dr. R. L. Bradby, minister of this city's Second Baptist Church, the largest Negro church in Michigan, will be a speaker.

The observance of Race Relations Sunday will continue and grow, we think. Races meet on common ground when meeting in the temples of religious worship. Detroit is a chief center where diverse racial elements are merged in a common life. Our populations differing in race and color are destined to flourish or languish as one people. A fundamental of humanitarian thought inspires the effort to build up

race relations which are cordial both in feeling and deed. The occasion pledges a representative attendance at Sunday's service from the pulpits and the lay leadership of Detroit in all fields.

CHICAGO, ILL.

POST
News

FEB 10 1934
RACE RELATIONS
TEST RULER RACE

BY GRAHAM TAYLOR.

All our churches throughout the land are urged by the federal council to observe tomorrow as "race relations Sunday." For twelve years they have responded to the call by taking their insight and outlook upon our own and other peoples and devoting their preaching and prayers, their confessions of sin and declarations of hope to promote race relations more consistent with the religious convictions of all faiths and with the sanity and safety of the American people.

In so doing our social intelligence cannot fail to test the worth and self-respect of the ruling race, in our own and other lands, by the way it treats those subject to its political and economic rule. Any challenge of their claim to justice only makes more mandatory this self-testing by any dominant class. Each one such as come to judgment since the world war at the bar of truth and justice. Its decisions will register the verdict of history on the white race as judged by its treatment of the Negro, on the occidentals by their attitude toward the orientals, on the great powers by their dominance over their own minorities and their lesser neighboring nations and by their mandates over peoples detached from broken empires, on captains of industry and finance by their dealings with their dependents, on adult majorities by their care of their minority children, and not the least on the adherents of prevailing religious faiths by respect for the liberty of conscience of those who differ from them.

SQUARE DEAL TESTS THE NEW DEAL.
Here in America our Negro fellow citizens' claim for justice tests our

own respect for law and human rights. The scant share which our Negro wage-workers and farmers, our wretchedly sheltered Negro families and their neglected school children have had in our recovery measures, that have benefited other classes of our people, arraigns the disloyalty of many local communities and some whole states to our American ideals and standards, now so vigorously asserted and carried out by our national administration. Its New Deal can never win until a square deal is given the Negroes—constituting one-tenth of our population—by the local communities to which they belong.

EXEMPLAR IN RACE RELATIONS.
Rising above all racial and religious discriminations, foremost stands the figure of Julius Rosenwald, manliest and most patriotic of us all in exemplifying and serving the only true race relationships. Tokens of his statesmanship in so doing he scattered widely over our own and other lands. Outstanding among many more are the 4,500 rural public schools for Negro children he built for southern states to carry on; his personal and financial aid to develop occupational training at Tuskegee and professional training for colored youth at Fisk university; his help to our Provident hospital and medical school to equip Negro physicians and nurses with advantages denied them elsewhere; his offer to any urban community to contribute one-quarter of the \$100,000 cost of building a Y. M. C. A. for colored young men—which was accepted by scores of towns and cities in many states—and by his large donations to the Rosenwald Fund, the University of Chicago and to found the great museum of science and industry exhibiting the world's progress in motion.

Most exemplary was the deed which he, with other distinguished representatives of our Chicago white and colored citizens, did in serving continuously for a year on the Chicago Commission on Race Relations,

following the fateful race riots of 1919. In that breach they stood until in their monumental findings, presented to Gov. Lowden, who appointed them, they acquired and contributed such an understanding of race prejudice and conflicts as had never been attained in America. Their recommendations, if heeded by our public officials, our schools and press, our courts and churches, will prevent recurrence of any such breach and promote just relations essential alike to both races.

WORST AND BEST TRAITS ATTESTED.

Atrocious as is the lynching of the Negro, even more tragic are the persecutions and ostracisms of Jewish people in nations whose birthright and citizenship they share. No ruling race ever attested its worse traits more than by the infamy of such injustice.

Athwart such fatal fanaticism and promotive of progressive race relations stand such defenders and guarantors of human rights and public welfare as the interracial Urban League and the National Association for the Advancement of Colored People, the civil liberties committee, the Immigrants Protective League, the social settlements, which teach and practice respect and appreciation, not merely toleration, of racial and religious differences, all worthy of far more support. Undergirding our interracial citizenship our public schools claim the right of way as the first line of national defense and progress. Overarching all are the churches, which exemplify our common faith in the brotherhood of man, under the fatherhood of God.

Chicago Commons.

Between the Lines

By GORDON B. HANCOCK

That Interracial Luncheon

FOR better or worse the interracial luncheon projects itself at sundry times into the forefront of the nation's attention. There are those who evidently prize it highly and make mention of it in subtle and sundry ways as a sign of improving race relations.

More than one great endeavor has been thwarted by the injection of the question of the interracial luncheon. The committees on entertainment of our various cities playing host to our various conven-

tions and conclaves spare no pains to provide an interracial luncheon. Many of our larger organizations "hunt out" those cities with a downtown hotel that can provide the interracial luncheon.

The financial benefits that accrue from such luncheon could with greater reason be given to some struggling Negro hotel or restaurant; but there are those who will insist on some fashionable hotel downtown operated by some whites who could easily pass up the financial advantage without serious financial injury.

Some of these luncheons are of considerable size and would help of interracial luncheons, but the many a Negro hotel proprietor of unquestioned advantage of better financial hard places. Suppose treatment and better opportunity the Negro caterer cannot give for all the Negroes. We need economic service as a white one, how economic opportunity and nothing will he ever be able if we persist that does not contribute to this is in carrying our large gatherings worth anything to the cause of elsewhere? Personally I would rather take half fare and help out some struggling Negro caterer than to take whole fare from a caterer who does not need me and incidentally does not want me save for the financial advantage of the moment.

In some of our large cities there are hotels that will not admit Negroes as a general rule; but if there are hundreds out of whom nice sums may be realized these same hotels can always "make the necessary changes in policy" to realize on the financial advantages these Negro organizations bring with their interracial luncheons. Negroes rush them in a financial manner slighting the while those struggling Negro caterers who must live by Negroes if indeed they live at all.

Many of these organizations claim to be working in behalf of the Negro race but the immediate advantage of a financial lift is sacrificed apparently on the altar of the interracial luncheon. The more I study these luncheons the more convinced I am that they mean absolutely nothing. They neither prove nor disprove anything. They are social ciphers that have no bearing on the general equation.

As has been wisely said there are some whites who will luncheon with Negroes but will not give him justice in a labor trade; there are other whites who will not sit at meat with Negroes but who will strain every point to give the Negro a fair deal. Then, too, the mere sitting of a few whites and Negroes around one common table does not prove that the white man thinks the Negro his equal nor does this bare fact prove that the Negro is.

There are more fundamental and tangible reasons. The Negro who sits at the table with Negroes has as much possibility of proving his equality as the Negro who gloats over his interracial luncheon. Moreover, there are certain whites of good intentions and even of good heart who are frightened away from many endeavors where their influence would be helpful by the interracial luncheon question.

Personally I am not interested in the question of eating with the white man but I am intensely interested in what is provided for all, the Negroes. What we need at this stage of our development

The interracial luncheon would not be so misleading if some of the Negroes did not take it so seriously! The proof of the white man's fairness and justice to the Negro race cannot be proved by interracial luncheons however lavish and lengthy, but by making a larger place for him in the economic world in which his survival is seriously threatened.

If our interracial lunchers—the colored contingent thereof—only realized nothing had been accomplished by the mere fact of eating together, the hopes for some good in these would not be entirely dissipated. But too often the "post luncheon chatter" discloses the incongruous conclusion that any meeting has been a success if the interracial luncheon hits on all eight.

This writer hopes the time may soon come when whites and Negroes will get down to business and discuss matters of pressing moment and pass up the interracial luncheon. A very few of the whites who eat with Negroes at these luncheons would invite Negroes to their homes and families. Social equality is a matter of the parlor and not a hotel dining room.

The interracial luncheon may be a matter of social equality with Negroes but with the white man it is simply a matter of business. Then let us have the business without the formality and too often the farce of the interracial luncheon!

Race Relations - 1934

Meetings, Conferences, etc.

Macon, Ga. News
December 11, 1934Racial Problems
To Be DiscussedLibrary Forum to Be Addressed
by R. B. Eleazer

Thursday night's forum at the Washington Memorial library will be led by Robert B. Eleazer, Atlanta, educational director of the commission on Interracial Co-operation.

The speaker will be introduced by Dr. Ed F. Cook, pastor of Mulberry Street Methodist Church. The meeting will begin at 8:15 o'clock with Miss Sally M. Akin, librarian, in charge.

Mr. Eleazer will discuss the study made by the commission on relations between the white and the Negro races.

Macon, Ga. News
December 11, 1934BIBB CHALLENGED
TO HELP NEGROESInter-Racial Co-operation Is
Urged by Eleazer in Forum
Talk Last Night

Robert B. Eleazer, educational director of the Commission of Inter-racial Co-operation, speaking at the forum of the Washington Memorial library last night, outlined the organization, development and ideals of the commission, lauding, yet challenging Bibb county on its treatment of the Negro.

Rev. Ed F. Cook, pastor of the Mulberry Street Methodist church, introduced the speaker. Miss Sally M. Akin presided.

Interest in the welfare of the Negro is 100 per cent true to southern traditions and no southerner need apologize for such an interest, Mr. Eleazer said.

"This movement is the reaction of thousands of southern people to inter-racial attitudes and practices that challenge both mind and conscience. Here through no fault of their own and largely dependent upon the white man's justice and humanity, the presence of our 10,000,000 Negroes is a challenge no fair-minded man can ignore.

Answering Challenge

"The inter-racial movement is seeking to answer that challenge in wisdom and justice, to the best interest of all concerned."

The speaker spoke praising of Bibb county for the better-than-usual ratio in money spent for education of Negroes and white children and of the recent Negroes' day exhibit of the Kress paintings at Wesleyan College. He deplored, however, the lack of general knowledge of conditions in the Negro sections of the city and the lack of an accredited Negro high school, which, he said, might have been established had there been an inter-racial committee in operation here during the past years.

Mr. Eleazer said that fairness to the Negro and assistance in his problems contributes to the welfare of the white citizens as well as being the just thing to do.

The next meeting of the forum will be on Thursday of next week when Dr. Phillip Weltner, chancellor of the University of Georgia system, will speak on Education in Georgia, Miss Akin announced.

Macon, Ga., Telegraph
December 14, 1934Progress of Negro Race
Cited by Forum SpeakerInter-Racial Commission Head
Says Challenge Is Being
Answered by Whites

Relating the origin and development of the Commission on Inter-racial Co-operation before a representative group at the forum of the Washington Memorial library last night, Robert B. Eleazer, educational director of the commission, offered a challenge to Macon to learn the true condition of the Negro population and to remedy unfair situations where discovered.

Mr. Eleazer was introduced by Dr. Ed F. Cook, pastor of the Mulberry Street Methodist church as "the bravest man I know, and I have served in the army, gone through epidemics and been around the world in times of stress." Miss Sally M. Akin, librarian presided.

Miss Akin announced that the next meeting of the forum will be next Thursday night, moved up to prevent a conflict with Christmas week affairs. Dr. Phillip Weltner, chancellor of the Georgia university system, will speak on Education in Georgia.

"Some years ago," Mr. Eleazer said, "a group of representative Macon citizens formed an inter-racial committee which, however, did not

continue for long. Had this committee been in operation over the intervening years Macon might now have an accredited Negro High school and conditions in the Negro section would be more generally known and more expediently remedied.

Citizens Unaware

"Even prominent and public-spirited citizens are unaware of the social, sanitary and educational situation in your Negro section. A means is needed to learn the true conditions, a clearing house for racial problems. You have high-minded, intelligent men in office, I am satisfied, but they need to be reinforced by an interested group of citizens, 'not only in justice but for our own welfare.'"

Mr. Eleazer took occasion to compliment Bibb county as among the more progressive educational units in treating Negroes with fairness.

Of the recent Negroes' day at the Kress art exhibit at Wesleyan college the commission official spoke with praise, expressing his intention of sending the story of the invitation to inter-racial groups throughout the country.

The inter-racial commission, Mr. Eleazer explained was organized by a group meeting in Atlanta at the conclusion of the World war when Negro soldiers who had gone to war as heroes were held in distrust upon their return through fear that they would be dissatisfied with the old conditions.

Need Was Seen

There was need for dissipating a psychology of distrust on the part of the white people and of disillusionment on the part of the Negroes.

The crisis disappeared within a year after the organization of the commission and race riots were practically halted. Founded as an agency of conciliation the commission in its investigations found evidence of well-based grievances which led to the permanency of the body.

Within several years the Atlanta commission was being called upon to solve problems in all sections of the country as a result of the exodus of Negroes from the South. The fame of its work was carried even further and similar tactics of inter-racial treatment were adopted in South Africa.

A significant fact in the progress of the Negro in this country, Mr. Eleazer pointed out, is the fact that upon emancipation 90 per cent illiterate was the record. Present statistics show this ratio to have dropped to 16.7 per cent.

Slavery Times Recalled

"In slavery times," the speaker said, "the Negro was not a member of the community. He had no responsibility. His owner was master and judge, and sometimes executioner. Freed, he became a 'forgotten man,' illiterate and unused to responsibility.

"This condition of neglect was found as late as 1921 and 1922. The situation was a challenge and the second work of the commission was the attempt to find out the needs and manner of achieving reforms."

A hangover from slavery days Mr. Eleazer said, is the attitude that the Negro cannot absorb educational training, that he does not need education and that it is unsafe to educate him. These are utter fallacies, he said, disproved in fact.

Approximately 2,000 Negroes are being graduated from college each year, he stated, many with Phi Beta Kappa honor, and one or two have won Rhodes scholarships.

"This movement," he said, "is the reaction of thousands of Southern people to inter-racial attitudes and practices that challenge both mind and conscience.

"These people feel that in deplorable measure we have kept the Negro ignorant to our own hurt as well as his; that by ruthless exploitation we have held him in the ditch and pretty largely have kept ourselves there to; that by methods of intimidation and violence we have brutalized both ourselves and him; that by denying him a fair measure of public benefits and services we have denied also our altruism and our religion.

Improvement Sought

"They know that our frequent lynchings, often unbelievable torture, advertise us around the world as savages and sadists. They are no

longer willing to have our country so advertised. Hence, they have associated themselves in a Southwide movement for the correction of these conditions and for the improvement of the mistaken attitudes out of which such conditions grow.

"Those engaged in this movement have no apologies to make to anyone.

"Their interest in the Negro's welfare is 100 per cent true to the South's best traditions.

"Stonewall Jackson every Sunday taught a class of slaves in his own aristocratic church; Robert E. Lee twice dispersed mobs of would-be lynchers—these are examples the true Southerner might be proud to follow.

"Here through no fault of their own and largely dependent upon the white man's justice and humanity, the presence of our 10,000,000 Negroes is a challenge no fair-minded man can ignore.

"The inter-racial movement is seeking to answer that challenge in wisdom and justice, to the best interest of all concerned."

Race Relations-1934

Meetings, Conferences, etc.

Augusta, Ga., Chronicle
February 10, 1934

WHITE, COLORED MINISTERS HOLD JOINT SESSION

Dr. J. W. Quillian and the Rev
A. Thad Persons are
Main Speakers

The February meeting of the Augusta Ministerial association took the form of a joint meeting of white and colored ministers, conducted under the Interracial Committee of the association, at the colored Baptist Tabernacle in Gwinnett street.

This is the second interracial ministerial meeting of the winter, the first having been held at Paine College with colored ministers in charge of the program. The meeting this week was in charge of the white ministers of the interracial committee, which was composed of the Rev. E. C. Lucas, of the First Christian church, Dr. J. W. Quillian, of St. James Methodist church, and the Rev. E. C. Peters, of Paine College.

The Rev. I. J. Yancey, pastor of the colored Baptist Tabernacle church, presided. Some 75 white and colored ministers of this section were present, the colored ministers coming from several counties to attend the meeting.

The subject of the morning's discussion was: "How can the ministry best prepare the way for the coming and reign of our Lord in this world? What paths need to be straightened, what mountains levelled, what valleys filled?" This was divided into two parts, the spiritual and the material aspects, which were discussed by the Rev. A. Thad Persons, pastor of the Woodlawn Baptist church, and by Dr. Quillian of St. James church. Each of these made a vital, inspiring talk, stressing the points where ministers of both races can work together for the common cause of humanity.

Other white ministers of local churches present included the Rev. E. C. Sheridan, the Rev. Carey Vinzant, Rev. R. B. Mayfield, the Rev. Twigg, the Rev. W. A. Tyson, the Rev. B. F. Mize, Dr. M. M. MacFerrin, the Rev. S. L. McCarty, the Rev. J. S. Johnson, and the Rev. Jackson Harris.

Savannah, Ga., News
April 19, 1934

Dr. Poteat Heads Race Commission

Southern Group Will Adjourn
After Mapping Program

ATLANTA, April 19. (UP)—The southern commission on inter-racial co-operation planned to adjourn a two-day meeting here this afternoon after mapping a program for

The commission last night named Dr. E. McNeil Poteat, pastor of Pulliam Memorial church at Raleigh, N. C., as president for another year.

Mary McLeod Bethune, president of the Bethune-Cookman college for Negroes at Daytona Beach, Fla., was elected first vice-president and Dr. M. Ashby Jones, Atlanta minister, was elected second vice-president. Dr. John Hope, president of Atlanta University, Negro college, and Dr. J. W. Quillian, of St. James Methodist church, and the Rev. E. C. Peters, of Paine College, Atlanta, were named honorary vice-presidents.

The Rev. I. J. Yancey, pastor of the colored Baptist Tabernacle church, made his annual report last night, stressing efforts made to better the economic welfare of the Negro race, the anti-lynching campaign of women, and research work.

Athens Negro Educator Will Be Discussed

An outstanding Negro educator and interracial worker, the late Dean Juliette Darricotte, will be the subject of an address at the First Methodist church at 10 a. m. today before the combined Sunday School classes of Mrs. Pope R. Hill and John Tate, student pastor.

Prof. Vivian E. Reid, daughter of Mr. and Mrs. M. W. Deadwyler, will deliver the address on the subject of the outstanding Athens woman. Prof. Reid, who is a member of the social science faculty of Booker Washington High school in Atlanta, is a graduate of Fiske

Negress Is Praised By Professor Reid

The outstanding accomplishments in education and interracial work of the late Dean Juliette Darricotte Athens woman, daughter of Annie S. Derricotte, who was dean of women at Fisk university at the time of her death in an automobile accident three years ago, was discussed by Prof Vivian Reid at the First Methodist church Sunday.

Prof. Reid, a graduate of Fisk and winner of a Rosenwald fellowship in social science, now a member of the social science faculty of Booker Washington High school in Atlanta, spoke before the combined Sunday school classes of Mrs. Pope R. Hill and John Tate, student pastor.

The speaker reviewed the life of the prominent educator from her birth in Athens in 1897, through her college years at Talladega college in Alabama, where she was valedictorian, intercollegiate debater, and a religious leader.

After graduation, handicapped by a lack of funds, she nevertheless managed to take a Y. W. C. A. training course in New York, after which she was appointed traveling student secretary with headquarters in New York, the first colored girl to be accepted from a southern college. While located in New York she acquired her master's degree from Columbia university.

Through her splendid work here influence soon extended beyond the South. She was advanced to the interracial committee of Student Federation, visiting white colleges from the Atlantic to the Pacific. They realized that here was a young woman whose appeal was universal who had something which transcended the lines of race.

In 1924 she went to Europe as a representative of American colleges at the meeting of the general committee of the World's Student Federation in High Leigh, England, in 1928 she traveled around the world as a delegate to the same body when

met at Mysore, India.

"Abroad she made hosts of friends, presenting the problem of the American Negro with dignity," the speaker said. "More than this, she stood as an American of the finest tradition, representing that section of our life that is able to think in terms of universals in religion and brotherhood."

Honors piled thick and fast upon her. She became the only woman on the board of trustees of Talladega college, a member of the administrative committee of the American Missionary association, serving on several committees of the Federal Council of Churches, and a member of the National Board of the Y. W. C. A.

In 1929 she became dean of women at Fisk university, inviting Prof. Reid to share a room in her cottage. It was during her third year as Dean that her tragic death occurred.

"When we review the 34 years of Juliette Derricotte's life," said Prof. Reid, "it is not difficult for us to understand that the secret of her life was that she used the opportunities which were available to her. Thus her life flowered richly. Around the world a host of people who feel a nearness one to another because they knew her. Her white friends, who were innumerable, were not members of another race, but persons."

"This is an unfinished world. She leaves an unfinished task. Who shall take it up? Driven by the power of her spirit, we dedicate ourselves anew to the process within this imperfect world."

SUNDAY MEETING

The achievements in interracial fields of the late Dean Juliette Derricotte, outstanding Negro Edu-

cator and interracial worker, and Athens woman who at the time of her death in an automobile last year was dean of women at Fisk University will be discussed this Sunday at 10 a. m. at the First Methodist church by Prof. Vivian E. Reid.

Prof. Reid has been invited to speak at the church before the combined Sunday school classes of Mrs. Pope R. Hill and John Tate, Student pastor.

The speaker, daughter of Mr. and Mrs. M. W. Deadwyler, is a member of the social faculty of Booker Washington High school in Atlanta. A graduate of Fisk University. After graduation she won a Rosenwald scholarship in the research department of social science at Fisk, and it was then that she became intimately acquainted with Dean Derricotte.

NEGRO'S ADVANCE IS SEEN AS NEED

Interracial Commission Secretary Tells Students of Problems in South

"We are having to include the Negro in our present economic system," said Mrs. Jessie Ames, secretary of the Inter-racial Commission for the Southern States, in her address to the students and faculty at Wesleyan College yesterday. She showed how the entire economic system had been one of greed, and that the church is a part of this system. Therefore the church is to have a principal part in dealing with the Negro in the South, she added.

"No longer do we believe that the war between the states was fought solely on the basis of freeing the slaves, but rather we are beginning to admit that it was an economic factor," Mrs. Ames said, explaining that the churches were divided because of the question of slavery and that today churches are influenced by the economic standards.

"Success in the churches," said Mrs. Ames, "depends on wealth, just as success in the business world depends on wealth."

Church Criticized

The speaker criticized the churches for doing nothing to the resolutions which they pass, for not putting up a fight against the causes of evil. In discussing the educational prob-

lems of Georgia, Mrs. Ames said that 12 per cent of the money that Georgia has to spend for its education goes to 39 per cent of the school children, who are the Negro children.

The inter-racial commission was organized in 1919. Mrs. Ames is co-worker with Dr. R. B. Eleazer, of

ple in the South and we can't make Atlanta, being in charge of the woman's work in the commission. She will speak again today in the Wesleyan chapel at 11 o'clock.

"We've got to help these ten million people to live decently," she pleaded in closing. "We are one peo-

Inter-Racial Committee

The inter-racial committee itself has attacked the negro problem in the wrong way. While the body, as a whole, has accomplished rather remarkable things for the negro, no cohesive body composed of both black and white members can ever perform useful functions in the South. The mixed membership of the body is a threat, and may be responsible for the Southern distaste for the organization.

The sponsoring of meetings between young white women, students at a neighboring college, and students at one of the Atlanta negro colleges under the auspices of the inter-racial committee cannot be condoned.

Mrs. Ames Speaks To Wesleyan Girls

Mrs. J. D. Ames of Atlanta, secretary of the women's division of the Inter-racial Commission, yesterday spoke to several classes at Wesleyan college on the position of the church in the economic situation of today as it is related to races and education.

Mrs. Ames had spoken at chapel exercises Wednesday on a similar subject. That the Negro and his welfare is present in practically all problems today was stressed by the Atlanta speaker.

Students who heard the commission secretary were members of Miss Lois Rogers' classes on education, J. W. W. Daniel's class on political science and Dr. S. L. Akers' class on ethics.

Macon, Ga., Telegraph
November 22, 1934

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The Inter-racial commission was organized in 1919. Mrs. Ames is co-worker with Dr. R. B. Eleazer, of Atlanta, being in charge of the woman's work in the commission. She will speak again today in the Wesleyan chapel at 11 o'clock.

Raleigh, N. C., News & Observer
November 23, 1934

RETAIN OFFICERS OF RACIAL GROUP

Mrs. Kemp Neal Heads Wake Commission; Speakers Discuss Racial Problems

All officers were re-elected at the annual meeting of the Wake County Interracial Commission, which

met yesterday in the Church of the Good Shepherd.

They are: Mrs. Kemp P. Neal, chairman; Charles H. Boyer, vice chairman; Nelson H. Harris, secretary; and G. H. Ferguson, treasurer.

They were unanimously re-elected upon recommendation of the nominating committee headed by N. C. Newbold.

Plans for the meeting of the State Interracial Commission here next month were discussed, and a number of speakers dwelt upon ways of solving racial problems. The St. Augustine Choral Club rendered two numbers, and reports were read by the secretary and treasurer.

General health conditions among Negroes were described as not what they should be by Dr. George M. Cooper, assistant State Health Officer, and Louise Latham, of the Washington High School faculty, discussed plans for securing public library facilities for Negroes.

A general review of relief work among Negroes was given by Vinita Lewis and William R. Johnson, who are connected with the Federal Emergency Relief Administration.

Pearl L. Byrd, supervisor of Negro elementary schools for the State Department of Public Instruction, described the need for better school transportation for Negro pupils in the rural districts and better teaching facilities. She said consolidation of rural schools was far ahead of transportation.

Comments on the program were made in a summary by Rev. Joseph Fletcher, rector of St. Mary's School.

Progress of Negro Race Cited by Forum Speaker

Inter-Racial Commission Head Says Challenge Is Being Answered by Whites

Relating the origin and development of the Commission on Inter-racial Co-operation before a representative group at the forum of the Washington Memorial library last night, Robert B. Eleazer, educational director of the commission, offered a challenge to Macon to learn the true condition of the Negro population and to remedy unfair situations where discovered.

Intervening years Macon might now have an accredited Negro High school and conditions in the Negro section would be more generally known and more expediently remedied.

Citizens Unaware "Even prominent and public spirited citizens are unaware of the social, sanitary and educational situation in your Negro section. A means is needed to learn the true conditions, a clearing house for racial problems. You have high-minded, intelligent men in office, I am satisfied, but they need to be reinforced by an interested group of citizens, not only in justice but for our own welfare."

Mr. Eleazer took occasion to compliment Bibb county as among the more progressive educational units in treating Negroes with fairness. Of the recent Negroes' day at the Kress art exhibit at Wesleyan college the commission official spoke with praise, expressing his intention of sending the story of the invitation to Inter-racial groups throughout the country.

The inter-racial commission, Mr. Eleazer explained was organized by a group meeting in Atlanta at the conclusion of the World war where Negro soldiers who had gone to war as heroes were held in distrust upon their return through fear that they would be dissatisfied with the old conditions.

Need Was Seen There was need for dissipating a psychology of distrust on the part of the white people and of disillusionment on the part of the Negroes.

The crisis disappeared within a year after the organization of the commission and race riots were practically halted. Founded as an agency of conciliation the commis-

Mr. Eleazer was introduced by Dr. Ed F. Cook, pastor of the Mulberry Street Methodist church as "the bravest man I know, and I have served in the army, gone through epidemics and been around the world in times of stress." Miss Sally M. Akin, librarian presided.

Miss Akin announced that the next meeting of the forum will be next Thursday night, moved up to prevent a conflict with Christmas week affairs. Dr. Phillip Weltner, chancellor of the Georgia University system, will speak on Education in Georgia.

"Some years ago," Mr. Eleazer said, "a group of representative Macon citizens formed an inter-racial committee which, however, did not continue for long. Had this committee been in operation over the in-

tervening years Macon might now have an accredited Negro High school and conditions in the Negro section would be more generally known and more expediently remedied.

Within several years the Atlanta commission was being called upon to solve problems in all sections of the country as a result of the exodus of Negroes from the South. The fame of its work was carried even further and similar tactics of inter-racial treatment were adopted in South Africa.

A significant fact in the progress of the Negro in this country, Mr. Eleazer pointed out, is the fact that upon emancipation 90 per cent illiterate was the record. Present statistics show this ratio to have dropped to 16.7 per cent.

Slavery Times Recalled "In slavery times," the speaker said, "the Negro was not a member of the community. He had no responsibility. His owner was master and judge, and sometimes executioner. Freed, he became a 'forgotten man,' illiterate and unused to responsibility."

"This condition of neglect was found as late as 1921 and 1922. The situation was a challenge and the second work of the commission was the attempt to find out the needs and manner of achieving reforms." A hangover from slavery days, Mr. Eleazer said, is the attitude that the Negro cannot absorb educational training, that he does not need education and that it is unsafe to educate him. These are utter fallacies, he said, disproved in fact.

Approximately 2,000 Negroes are being graduated from college each year, he stated, many with Phi Beta Kappa honor, and one or two have won Rhodes scholarships.

"This movement," he said, "is the reaction of thousands of Southern people to inter-racial attitudes and practices that challenge both mind and conscience."

"These people feel that in deplorable measure we have kept the Negro ignorant to our own hurt as well as his; that by ruthless exploitation we have held him in the ditch and pretty largely have kept ourselves there to; that by methods of intimidation and violence we have brutalized both ourselves and him; that by denying him a fair measure of public benefits and services we have denied also our altruism and our religion."

Improvement Sought "They know that our frequent lynchings, often unbelievable torture advertise us around the world as savages and sadists. They are no longer willing to have our country advertised. Hence, they have associated themselves in a South-wide movement for the correction of these conditions and for the improvement of the mistaken attitudes out of which such conditions grow.

"Those engaged in this movement have no apologies to make to anyone.

"Their interest in the Negro's

movement is to answer that challenge in the best interest of all concerned. Here through no fault of their own and largely dependent upon the wisdom and justice, to the best interest of all concerned. Stonewall Jackson every Sunday and largely dependent upon the wisdom and justice, to the best interest of all concerned. taught a class of slaves in his own white man's justice and humanity. aristocratic church; Robert E. Lethe presence of our 10,000,000 Negroes is a challenge no fair-minded twice dispersed mobs of would-be-lynchers—these are examples theman can ignore. true Southerner might be proud to

Race Relations-1934

Indiana

Meetings, Conferences, etc.

DINNER MARKS THE END OF SUCCESSFUL INTER-RACIAL MEET

American
5-4-34

The closing meeting of the Inter-racial group this season was held Wednesday night in connection with a dinner in the Y. W. C. A. It featured Negro literature and music. Miss Orpha Maud Peters was in charge of the program.

Gary, Indiana
In two groups the Coleridge-Taylor Club of Roosevelt school director by Algert A. Edman. "Deep River," arranged by wards sang "Just You" by Burleigh, "The Viking Song" by Lo-Burleigh and "Steal Away."

The newest book by James Weldon Johnson, who appeared as a lecturer on a Gary program recently, "Along This Way" was reviewed by D. M. Ward. Mrs. David Duncan summarized "Comedy, American Style" by Jessie Faucet. Miss Peters discussed newest Negro literature of the current year including two by Woodson, "The Negro Professional Man and the Community," and "Mis-Education of the Negro;" also "The Negro in Chicago," by Dr. Harold Kingsley, Chicago Negro pastor who addressed programs here and "Negro in America." by Alain Locke.

Mrs. Monroe G. Schuster, wife of the pastor of Central Christian church, is president of the Inter-Racial group, which held monthly dinner meetings throughout the winter.

Meetings, Conferences, etc.

COMMISSION HERE CALLS FOR
EQUALITY OF RACES

Casper Schenk, J. B. Morris, Mrs. Gertrude Rush, Miss Ruth Marie Brown and the Rev. Stoddard Lane.

Ministerial Group Backs Demand for
Opportunity

Celebrating its tenth anniversary, the Des Moines Interracial Commission Thursday issued a "proclamation of brotherhood" which declared for equality of economic opportunity for people of all races.

The proclamation was submitted to the commission by its committee on racial justice and also was approved by the executive committee of the Des Moines Ministerial association.

Text

The proclamation's text follows:

"We believe in the fatherhood of God and the brotherhood of man and, therefore, we believe that people of all races belong to one family and are to be respected and treated as children of God and brothers of our own.

"We believe in the fundamental principles of democracy which lie at the heart of our American life and which demand that equal rights and opportunities be given to all our fellowmen, regardless of race, creed or color.

Pledge

"In the spirit of Christmas good will, we pledge ourselves not only to this belief, but to the practice of it in our every day life. And we call upon all who believe in brotherhood and in Americanism to a like expression of their faith.

"The practice of brotherhood means equality of economic opportunity to people of the minority races; it means judging them not by race or color but by individual merit; it means according to them equal rights in restaurants, hotels, theatres, schools and all public places.

Justice

"It means not only charity but justice in every field of human relations; it means appreciation of and friendliness toward all our fellow citizens, of whatever race or creed or color they may be."

Members of the committee on racial justice which drafted the proclamation are Rev. S. Joe Brown, Robert Lappen,

Des Moines Group In Justice Plea

DES MOINES, Ia., Dec. 21—The Des Moines Interracial Commission, meeting in celebration of its tenth anniversary Thursday, issued a far-reaching "proclamation of brotherhood," which declared for equality of economic opportunity to all people of all races.

S. Joe Brown, noted attorney of the Race, headed the committee on racial justice which drafted the proclamation, assisted by Robert Lappen, Casper Schenk, J. B. Morris, Mrs. Gertrude Rush, Miss Ruth Marie Brown and Rev. Stoddard Lane. The proclamation was also approved by the executive committee of the Des Moines Ministerial Association.

Issues Proclamation

The text reads as follows:

"We believe in the fatherhood of God and the brotherhood of man and, therefore, we believe that people of all races belong to one family and are to be respected and treated as children of God and brothers of our own.

"We believe in the fundamental principles of democracy which lie at the heart of our American life and which demand that equal rights and opportunities be given to all our fellowmen, regardless of race, creed or color.

"In the spirit of Christmas goodwill, we pledge ourselves not only to this belief, but to the practice of it in our every day life. And we call upon all who believe in brotherhood and in Americanism to a like expression of their faith.

"The practice of brotherhood means equality of economic opportunity to people of the minority races; it means judging them not by race or color but by individual merit; it means according to them equal rights in restaurants, hotels, theatres, schools and all public places.

"It means not only charity but justice in every field of human relations; it means appreciation of and friendliness toward all our fellow citizens, of whatever race or creed or color they may be."

Race Relations-1934

Meetings, Conferences, etc.

Louisville, Ky. Courier-Journal

November 17, 1934

INTER-RACIAL MEETING HELD

Symposium On Co-operation Features Conference In City.

A symposium on "Promoting a Practical Social Order Through Inter-Racial Co-Operation" occupied the opening session of the fifteenth annual Inter-Racial Conference for Kentucky held Friday afternoon at Trinity Methodist Episcopal Church Third and Guthrie Streets.

E. S. Lotspeich, State secretary of the Y. M. C. A. and chairman of the State Inter-Racial Commission, presided.

The purpose of the Federal rehabilitation programme was described by Earl Mayhew, State director of rural rehabilitation under the F.E.R.A. He said the Government, regardless of race, plans to use relief funds in a constructive manner so as to provide subsistence farms to be supplemented by some industrial work for families that always have earned their livelihood through the soil. He said that of about 150,000 Kentucky families on relief rolls, 40,000 are of the type that will benefit through rural rehabilitation.

The city's recreation facilities were discussed by Walter R. H. Sherman, superintendent of the division of recreation of the department of welfare. Mr. Sherman said work is about to begin on what will be the finest Negro community center in the country, explaining that approximately \$10,000 is being spent on the old Negro Y. M. C. A. building on Chestnut Street for this purpose. He said the greatest problem of the recreation department was the shortage of trained leaders.

Activities of the Government in promoting the building of low-cost housing units to replace slum areas were outlined by H. W. Alexander, director of the city planning and zoning commission. He told of the work being undertaken in one section of the city, and expressed hope that a similar project for Negro housing could be financed soon.

J. A. Thomas, Negro, secretary of the Louisville Urban League, talking on slum areas and the cause and needs of poverty, deplored the living conditions in Negro areas today. He said it was necessary to provide civic education as well as better housing facilities in order the Negro might have a desire to improve his own living conditions. He also made the prediction that unless steps were taken to integrate the Negro into the eco-

nomie system of America, the Nation was "headed for a condition in which 60 per cent of the Negro population will require permanent Government subsidization."

The night session was featured by an address by Forrester B. Washington, Negro, director of the School of Social Work, Atlanta, Ga., and a former assistant to Harry L. Hopkins, Federal Emergency Relief Administrator. The speaker described the New Deal in its relationship to the Negro and took up problems of both agricultural and urban communities, together with trends in relief and relief demands among the Negro population. A musical programme preceded the address.

The conference will close with a women's session Saturday morning.

Kentuc Ky

Meetings, Conferences, etc.

Interracial Matters

Stirs Student Council

BATON ROUGE, La., March 17—(PS)—Liberal opinion on interracial matters has registered a notable victory at Louisiana State University located here. In February the student council, by a vote of four to two, recommended that the University withdraw from the National Student Federation because of the inclusion of Negro students in the latter organization. Before the recommendation could be submitted to the student body, however, the council saw a new light and by a two-thirds majority rescinded the recommendation for withdrawal.

Meantime strong opposition to the movement to withdraw had appeared in many quarters. The college paper came out in a vigorous editorial opposing the move. "In the eyes of the Southerner," the editorial said, "imbued with old-fashioned ideas ostracizing the Negro from any educational or cultural advancement, this resolution may appear proper. But in the eyes of the thinking student, the entire move of the student council is nothing short of ridiculous."

The student Y. W. C. A. sent the council a letter expressing the conviction that "for L. S. U. to withdraw would be a step backward," while A. O. French, secretary of the student Y. M. C. A., characterized the move as a piece of "foolishness" comparable to recent efforts to prohibit the teaching of modern science in the schools.

Opposition to withdrawal was also vigorously expressed by Thomas Neblett, assistant to the dean of the graduate school.

At a meeting of the council on February 27, the question was reopened, two members who had previously voted for the resolution

changed their position and the recommendation was rescinded by a vote of four to two. Commenting on the result in one of the daily papers, Mr. Neblett said that the rescinding of the recommendation "was overwhelmingly supported by student sentiment and unanimously supported by the faculty. This action on the part of the council," he continued, "was momentous, and without a doubt exemplifies the awakening of today's college students to the necessity for clearheaded thinking."

Baton Rouge, La., Times
July 23, 1934

DR. ALEXANDER TO SPEAK AT DINNER MEETING TONIGHT

Atlanta Will Address
University Graduate
Club.

"The Most Difficult Economic Problems in the South," a consideration of the racial and economic factors of southern development, is the subject which will be discussed by Dr. Will W. Alexander of Atlanta, Ga., this evening at the annual Graduate club banquet, it has been announced by Dean Charles W. Pipkin of the graduate school. The banquet is to be held in the Venetian dining room at 6:45.

Dr. Alexander, who has served as director of the commission on interracial co-operation and who, in 1926, received the Harmon national award for service in American race relations, is considered one of the outstanding authorities in interracial affairs and his visit here is one of the outstanding events included on the graduate club calendar for the current summer session.

In addition to his work with the interracial commission, he has done work looking toward interracial co-operation with the Y. M. C. A., with the Federal Council of Churches in America, and with the Social Science Research council.

Members of the graduate club

on arrangements for there is no place for him. He said that many who have migrated to the industrial centers of the North have found that opportunity is lacking there, and must, in his opinion, return to the South. From this situation, he said, there evolves a problem which can be worked out only by the southerner. At the conclusion of the speaking program of the evening, Dr. R. L. Tullis, dean emeritus of the L. S. U. law school, suggested that a round-table conference on racial-economic problems be arranged, to be held under the direction of Dr. Alexander, and participated in by business men, lawyers and those of other professions.

The meeting was presided over by R. L. Seegers of Ruston, president of the graduate club this evening. Before Dr. Alexander was introduced, former presidents of the summer session graduate club were introduced by Mr. Seegers and each spoke briefly. They were Spencer Phillips of Pelican; L. B. Rusheon of Greenwood; Mary M. Dingle of Shreveport; Inez Neyland of Lafayette; and the members of the committee in charge of arrangements for the banquet were introduced also.

RACIAL-ECONOMIC PROBLEMS CITED BY SPEAKER HERE

Much Interest in Dr.
Alexander's Address
Before Grad Club.

That through the university and its leadership certain problems that confront the South may be solved was the opinion advanced by Dr. Will W. Alexander of Atlanta, Ga., nationally known student of interracial problems, speaking at the annual dinner meeting of the Louisiana State University Graduate club, in Venetian diningroom last evening.

In the course of his talk, he made a plea for the careful consideration of the negro, who, he said, bore much of the burden of the development of the South, and who, in view of the economic changes of the past five years, is confronted, said the speaker, with an America in which suddenly

ing," Mr. Seegers declared. "It is his energy and his enthusiasm that are always back of us. To know him is to love him."

In introducing Dr. Alexander, Dean Pipkin declared that there is today a unity in academic life not known heretofore and that this spirit of unity and co-operation is evident at L. S. U. as elsewhere.

He gave tribute to his colleague and co-worker, Dr. Homer L. Garrett of the university teachers college, chairman of the graduate council, who, he stated, has never failed to respond to any demand made on him for bettering work standards at the university.

New Orleans, La., Times-Picayune
October 10, 1934

INTERRACIAL BODY DISCUSSES NEEDS

Adequate Facilities Urged
in Education and Play
for Children

Urgent need for adequate facilities for education and play for negro children of school age was stressed by Fannie C. Williams, principal of the Valena C. Jones school, at a meeting of the Interracial Commission of New Orleans Tuesday morning at the Young Men's Christian Association at Lee Circle.

"There are in New Orleans today," the speaker said, "10,000 negro children who are being forced out of school because of inadequate room and because of the distance they would have to travel in order to attend school."

The best remedy for this condition, the school principal asserted, is for governmental subsidy whereby additional schools may be built, particularly for the lower grades where about 85 per cent of the school attendance prevails. She quoted official figures which show that 8706 negro pupils attended schools in New Orleans during the 1913-14 term while for the 1933-34 term the attendance had increased to 20,353. She estimates that over a million negroes of school age are crowded out of schools in the 15 Southern states.

W. H. Mitchell, who is in charge of the negro division of the ERA in the state, spoke on the assistance being given the idle negroes in this community. Dr. J. A. Hardin, negro physician, spoke on the necessities of providing adequate room in New Orleans parks and playgrounds for negro children.

Following the three speakers, a general discussion was held under the chairmanship of Dr. U. D. Mooney, chairman of the local commission. A number of leading social workers and heads of negro institutions in the city attended the gathering.

Plans to appoint a committee of three, to be headed by Dr. Mooney, which will meet in the near future with other organizations interested in negro welfare in the city, were announced. Dr. Mooney will name the other members of the committee.

Urges Closer Union Between Race Groups

NEW ORLEANS, La., Oct. 19.—At a meeting held here by the Interracial Commission Tuesday, October 9, sharp verbal tilts prevailed when after the reading of several papers, the chairman, U. D. Mooney, opened the forum for discussion.

Albert W. Dent, superintendent of the Flint-Goodridge hospital, demonstrated with State Secretary Durkee of the Y.M.C.A. relative to the dilatory methods used to bring about a cohesion of members of both races. He further stated, that it is imperative that more of the power strata of both races be made to interest themselves in a fairer deal for the race. Mr. Dent also challenged the report which purported to show that the schools of Louisiana had made marked progress. He concluded by calling attention to the fact that the Rosenwald Fund was due much consideration for the sudden spurt educationally in this state.

W. N. Mitchell, Jr., who heads a transient bureau of which the entire personnel are race members told how ERA heads had held a competitive examination for race stenographers who had due to their lack of qualification, failed to make a creditable showing.

Mr. Mitchell's statement, however, was perforated when a member of the opposite race literally excoriated the administration for practicing inequality. The speaker further stated that competitive examinations are the ideal things to have, but added that the whites too should be given similar examinations.

The speaker concluded by saying that the sponsors of the New Deal have in mind their re-election and that crying aloud to Harry L. Hopkins is equivalent to the Israelites who made their entreaties to the image of Baal.

Meetings, Conferences, etc.

RACES TO UNITE FOR INSTITUTE AT WELLESLEY

BOSTON—Racial discrimination has been left far afield in planning for the third annual New England Institute of International Relations, to be held at Wellesley College, Wellesley, Mass., June 25 to July 6, under the auspices of the American Friends' Service Committee.

Already students of several nationalities have registered for the institute. They include school teachers, Y.M.C.A., Y.W.C.A., secretaries, ministers, college and graduate students and others.

Among organizations endorsing the institute is the N.A.A.C.P. Walter White, secretary of the association, in a recent communication, expressed a desire to have more colored students attend the institute and sent names of people in New England who might be interested.

Among the speakers who will address the institute are: Dr. Samuel Guy Inman, secretary of the Committee on Cooperation in Latin America, New York; Prof. Geo. H. Blakeslee, of Clark University, Worcester, and Prof. Sidney B. Fay and Dr. Carl Joachim Frederick, of Harvard University.

Inter-racial Meet Planned at Wellesley

WELLESLEY, Mass., June 22.—Racial discrimination has been left far afield in planning for the third annual New England Institute of International Relations to be held at Wellesley College here June 25 to July 6 under the auspices of the American Friends' Service Committee.

Equality is the watchword of the Institute. Mrs. Gordon T. Bowles, organizing secretary for the Institute declared in announcing the ten day international relations school.

Already students of several nationalities have registered for the institute which should resemble a model League of Nations gatherings. They include school teachers, Y.M.C.A. and Y.W.C.A., secretaries, ministers, college and graduate students and other

Interested in promoting world peace and better international relations.

Walter White, secretary of the Association, said that it was his desire to have more Race students attend the Institute and recently sent to Institute officials names of people in New England who might be interested in the Wellesley school.

Notables To Speak

Among the outstanding speakers to address the Institute will be Dr. Samuel Guy Inman, secretary, Committee on Cooperation in Latin America, New York; George H. Blakeslee, Professor of History and International Relations, Clark University, Worcester; Sidney B. Fay, Professor of History, Harvard University; and Dr. Carl Joachim Friedrich, Association Professor of Government, Harvard University.

DR. E. S. JONES' IDEAL IS ONE OF GOOD-WILL

2-4-34
Famous Missionary Says
Racial, Economic Barriers
Must Be Abolished

Dr. E. Stanley Jones, recognized as the most outstanding man in Methodism today, offered a program of interracial understanding, goodwill and brotherhood to the area council meeting of the M. E. church, white, Wednesday, that if carried out would solve all problems of color, race or creed, not only in Kansas City, the United States, but throughout the entire world.

He led the round table discussion at the Grand Avenue temple during the morning session of the council meeting Wednesday. He had no set speech, but took his cue from the questions that were asked from the floor.

"Create Interracial Brotherhood"

Here are some of the things the well known missionary from India proposed:

"Create interracial brotherhood and the intermarriage problem will take care of itself."

"In 500 years the social issue won't even be raised and we'll probably be one-tenth darker, but more musical, and probably better tempered."

"Examine your own blood. The heritage of slaves is in it, and you're probably proud of it."

Addressing White Audience

These remarks, it must be remembered, were said to an audience of white bishops, ministers and laymen. Dr. Jones proposed spiritual retreats composed of white-Negro members and a new order that would break down the old order based on selfishness, greed and superiority.

"Economic racial and social barriers all must be erased in the kingdom on earth," he declared.

Dr. Jones, a native of Baltimore, startled Methodism several years ago when he refused a bishopric in his connection. He declared he would rather return to India and be a missionary on \$1,500 a year

than wear the cloth of a prelate. Incidentally, he was elected to the office here in Kansas City in 1928.

Addressed White Audience

He has been a missionary in India since 1907. He is author of several books and is a contributor to religious journals. He left for Florida Wednesday night.

In the absence of Powell Weaver, organist at Grand Avenue temple, Eric Franker, organist at Allen chapel A. M. E. church, presided at the organ during the two-day conference.

Interracial Musical at Linwood Church Feb. 16

2-4-34
The interracial musical program sponsored by the faculty of Western college will be held on Friday night, February 16, at the auditorium of the Linwood Community church, at Linwood boulevard and Forest avenue.

The program will be made up of white and colored artists of the city and will be presented free of charge.

2-4-34
Among the patrons who have sent their names to the college are the following: The Rev. and Mrs. D. A. Holmes, Rev. and Mrs. S. W. Bacote, the Rev. and Mrs. J. W. L. Underwood, Rev. and Mrs. B. G. Whitlock, Rev. C. A. Williams, Rev. C. H. Nicks, Rev. S. S. Meyers, Rev. C. V. Page, Rev. W. M. Wilson, Rev. R. E. Holland, Rev. and Mrs. S. C. Doyle, Rev. and Mrs. B. J. Smith, Rev. and Mrs. V. M. Barker, O. F. Wanzer, Mr. and Mrs. Ben Swan, Forest Smith, Edward Ross, Mr. and Mrs. C. Early, and the Reverends J. A. Moore, D. B. Jackson, J. W. Hurse, J. P. Holmes, L. C. Rice and S. Montgomery.

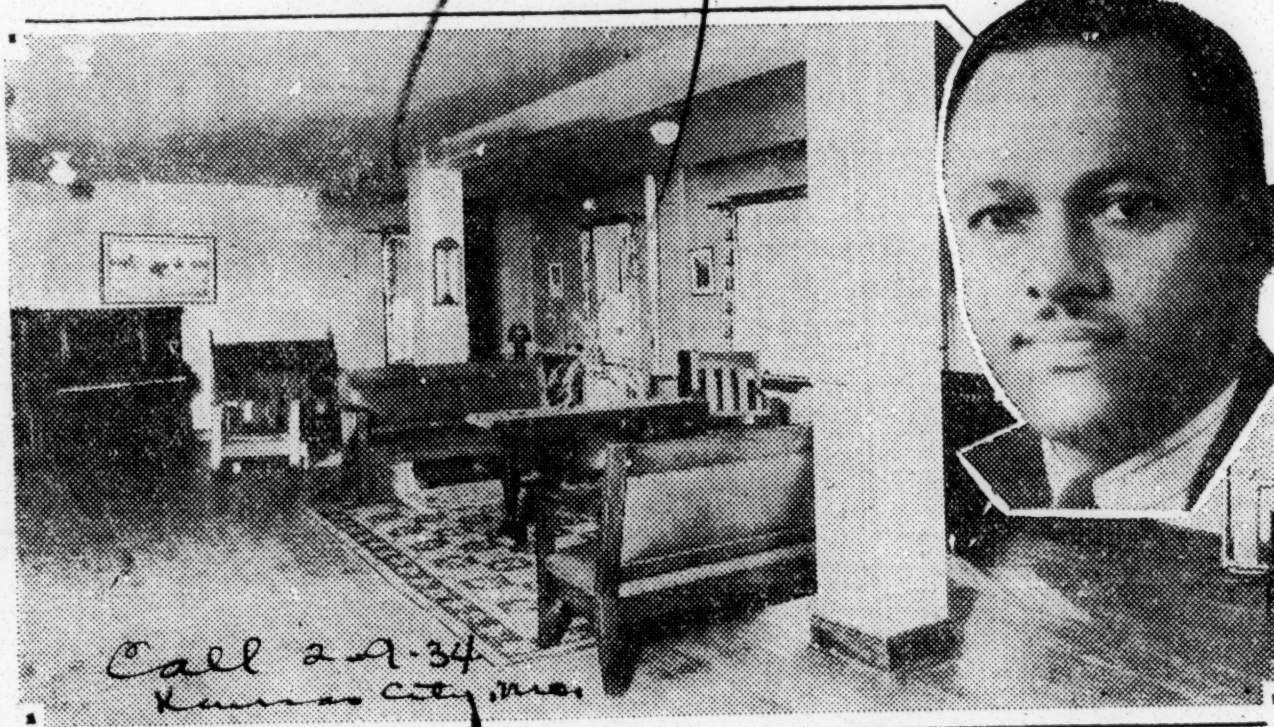
Interracial Musical by Western College Feb. 16

2-4-34
The interracial musical to be sponsored by the faculty of Western college will be held on Friday night, February 16, in the auditorium of the Linwood Community church, Linwood boulevard and Forest avenue.

Both white and colored artists will participate on the program which will be announced in full next week.

2-4-34
Additional patrons are the following: Prof. H. O. Cook, M. E. Carroll, G. S. Ellison, J. A. Jeffress, R. A. Marsden, Mrs. Sarah Goss, Miss Ella V. Smith, Miss Elsie Mountain, Mrs. Della Brookins, Mrs. D. M. Miller, Dr. and Mrs. W. W. Caldwell, Rev. J. W. Hurse, Rev. S. Montgomery, Mrs. Eleanor Allen, Miss Theresa Barker, Prof. and Mrs. H. L. Cox, Dr. and Mrs. L. M. Tillman, Rev. P. Allen

Makes Interracial Contacts



Call 2-9-34
Kansas City, Mo.
Dean of men McMorries and the men's reception room in Lincoln university, Jefferson City, Mo. In addition to his work as personnel administrator in Lincoln university, Dean McMorries does a great deal in the middlewest to build up in-

tercollegiate and interracial contacts. On Jan. 31, he was guest speaker at Tarkio college, Tarkio, Mo. From Feb. 16 to 19, he will serve as speaker and conference leader at the world student confer-

ence to be held in Southern Methodist university, Dallas. Dean McMorries, also, has appeared before the faculty and students of the University of Missouri on repeated occasions.

Race Relations - 1934

Meetings, Conferences, etc.

N. J. Interracial Meeting Considers The Economic Problems Of The Negro

NEWARK, N. J.—More than two hundred women from twenty communities of northern New Jersey met at the Bethany Baptist Church for an all-day conference on Thursday, February 15, sponsored by the New Jersey Interracial Committee of Church Women under the chairmanship of Mrs. George T. Scott of Upper Montclair. The meeting brought together influential white and Negro women in equal numbers for consideration of the economic problems confronting the Negro group today and the ways in which women may help to solve these problems.

At the morning session the topic was "The Negro and the New Deal" with the leading speaker, Eugene Kinckle Jones, Advisor on Negro Affairs of the United States Department of Commerce. Mr. Jones gave a challenging picture of the plight of the Negro today.

Following Mr. Jones' talk Mr. Ira Reid led a discussion period which turned the attention of the group to conditions in New Jersey. Brief statements of the present situation were given from Englewood, the Oranges, Plainfield and Newark. These reports showed that justice is being given the Negro in relief but that he is being given only a small proportion of the "white collar" jobs under the CWS.

The afternoon session centered its attention on Negro women in household employment. Miss Marie Correll of the Women's Bureau in the United States Department of Labor gave a picture of Negro women workers.

Miss Helen P. McCormick of the Catholic Big Sisters in Brooklyn gave a most interesting account of the way in which that organization has brought up the wage scale for general housework from \$20.00 to \$30.00 a month.

The conference endorsed the Costigan-Wagner Anti-Lynching Bill and sent telegrams to the New Jersey Senators asking them to work for its enactment.

Race Relations-1934

Meetings, Conferences, etc.

SYRACUSE, N. Y.

JOURNAL

FEB 8 1934

URGES RACES

CO-OPERATE

A plea for co-operation between the various races in the American melting pot was made by Golden B. Darby, executive secretary of Dunbar Center, when he discussed "The Negro Situation in Syracuse" at the regular meeting of the Phi Mu Alumnae Association at the home of Mrs. Frederick Richter, 822 Westmoreland av., Wednesday night.

He described the migration of negroes from the rural south to the urban North—a migration which has raised Syracuse's negro population to 3,000. He described the problems of prejudice which have arisen as a result.

New York.

Race Relations-1934

Meetings, Conferences, etc.

UNDER THE AUSPICES of the International Student Service, a vigorous and plainspoken group met at Raleigh, North Carolina, on November 30 to consider the problem of the Negro in the United States. The group, consisting of about twenty young persons, both white and colored, came out flatly for "complete political, economic, and social equality of the races." This revolutionary program however, was recognized as such by the complementary declaration that no such equality was possible under the present organization of society. Various speakers discussed the organization of the masses, both white and black, and the problem of education in the South; they paid particular attention to existing associations for the improvement of the Negro's status. The National Association for the Advancement of Colored People, the National Urban League, and similar organizations were considered and found wanting. Not until they completely changed their character could they hope to make a beginning at solving the Negro problem. Realistically enough, the group felt that the reconstitution of society which they demanded could not be expected in the immediate future. In the meantime they pledged themselves to organize workers' schools, to introduce courses in sociology and economics in Southern, particularly in Negro, colleges and to organize teachers and students in Southern schools and colleges on an interracial basis. This is a new note among Negro uplifters, as refreshing as it may well be helpful. Not until the American Negro discards permanently the Booker T. Washington attitude of "knowing his place" and keeping his mouth shut will he be in a position to claim some of the rights which his white brother has denied him.

North Carolina

Race Relations—1934.

North Carolina

Meetings, Conferences, etc.

Raleigh, N. C. Times
February 15, 1934

ODUM HEARD AT MEETING

Governor To Speak At
Interracial Conference
Thursday Night

HELD IN CHURCH

Speaker Says It's Neces-
sary That Two Races
Co-Operate

The destinies of the white and Negro races are so interwoven there naturally must exist a spirit of close cooperation if high ideals are to be achieved, Dr. Howard W. Odum, of the University of North Carolina, told the State Interracial Commission at its 15th annual conference Tuesday in the First Presbyterian church. Around 200 persons are attending the sessions.

Thursday night the Commission will be addressed by Governor John B. Ehringhaus, who will speak on "Guiding Principals for a State Policy on Race Relations."

The evening program will also be featured by a special musical program to be given by students from a number of the Negro colleges in the State.

Dr. Odum, chairman of the Commission, advocated a "regional-national" approach to the objectives of the Commission, explaining that race problems should be considered with a view to bettering conditions not only in the South but other sections as well.

Suggests Plan

"Such a regional-national approach," he declared, "requires a more realistic facing of all facts by all regions—facts of race, so often misinterpreted, and facts of folkways and stateways, so often forgotten." He cited figures showing the vast number of Negroes now being educated in the South.

Following the address reports were made on the part Negroes are taking in the emergency, relief and readjustment programs. Prof. J. W. Mitchell, of A. and T. College Greensboro, spoke on "The Tenant

Farmer Under the New Deal," and Dr. L. B. Melvin of the Department of Interior, Washington, delivered an address on "The Garden Community."

The meeting session was presided over by Dr. W. A. Stanbury, of Greensboro, vice chairman of the Commission. Chairman Odum will preside at the evening session and will introduce Governor Ehringhaus who is honorary chairman.

Other officers of the Commission are N. C. Newbold, Raleigh, and Dr. J. A. Cotten, Henderson, chairman and vice chairman of the planning committee. C. C. Spaulding, Durham, secretary-treasurer, and L. R. Reynolds, Chapel Hill, director.

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HIGH POINT, N. C.

ENTERPRISE

FEB 11 1934

RACE RELATIONSHIP WEEK

THE observance this week throughout the country of Race Relationship Week finds the relationship of the white and Negro races perhaps more harmonious and more intelligently cooperative than ever before. From all indications this is particularly the case in High Point.

One Negro citizen who is a leader in his community said yesterday: "I believe race relations are better now than ever in the history of our glorious past, and I feel that the relationship between the white and the colored people of High Point is as fine today as that anywhere in the United States."

As Race Relationship Week is observed it might be well to think a bit about the needs of the Negro citizens of High Point; and few will probably dispute the statement that two of the most vital needs here today are a library

and a recreation park for the colored people.

The need for a park where both children and adults may find recreation and a place where they may spend profitable leisure hours has become increasingly apparent of late. A program of supervised recreation for Negro youth has been established here, but a large and centrally-located playground suitable for the needs of High Point's colored population still remains an urgent need.

The colored citizens need, too, a library for the furtherance of a program of education and enjoyment. Probably no single institution is more badly needed here today than a library for the Negroes.

White and colored alike might think of these things during a week which should be characterized by more than empty gestures.

Asheville, N. C., Citizen
March 20, 1934

Davis Is Appointed On Interracial Commission

SYLVA, March 19. (Special)—John Davis, principal of the negro schools of Jackson county, has been appointed a member of the state Commission on Interracial cooperation. He was appointed by Governor Ehringhaus.

RECORD

Statesville, N. C.

FEB 20 1934

Refreshing.

Although with a larger attendance than any of its fourteen former annual meetings, the conference of the inter-racial commission held at Raleigh last week, was unusually free from radical expression, even though the utmost candor was invited.

Although a few sore spots were accentuated, the remedial work that is going on in North Carolina, apparently is having good effect. Prof. J. W. Mitchell, colored, of the A. & T. College at

Greensboro, is said to have made the outstanding address, and he pointed to the progress his race is making, rather than to abuses the negroes have been subjected to.

Mrs. O'Berry, CWA director, declared that there has been no discrimination against the negro, and that "not a single negro school has made application for funds and been turned down."

It was developed at the conference that negroes in the eastern part of the state, where they are most numerous, are buying farms, building and repairing their homes, and otherwise taking their places as citizens.

North Carolina has no race problem that it cannot solve, if left to her own resources. The white people of the state have full appreciation of the negro, and are giving him the benefit of friendly counsel and seeking to lift him to a higher citizenship. There is abundant evidence that the negro is responding to this interest in a splendid way.

It is refreshing to note the progress the colored citizens are making here at home—in Statesville and Iredell county. They are given educational opportunity and are embracing it to their decided advantage. Their white neighbors respect them for this and give full encouragement. Many of them own their homes and are measuring up to their responsibilities as good citizens. Everything being considered the crime records are not unduly cluttered up by negro law-breakers. Their worth is properly evaluated by their white neighbors, and where white and black understand each other, there is no race problem.

Charlotte, N. C. Observer
May 24, 1934

INTER-RACIAL BODY IS NAMED

Executive Committee Named
to Draw Up Constitution
and By-Laws.

An executive committee composed of six white and six negro citizens was selected by the local committee of the Inter-Racial commission at its meeting last night at Thompson orphanage to draw up the constitution and by-laws and select nominees for offices of the local organization.

The committee is composed of Mrs. R. G. Spratt, Miss Gretaabout a better understanding between the races, which is the purpose of the commission. N. C. Newbolds of Raleigh, director of negro education in the A. Cooper, J. E. Griggs, state department of public instruction, and Mrs. Henry L. McCrorie, and others. The meeting was attended by an audience of about 65 representative persons. It was announced

North Carolina

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Chapel Hill
HIGH POINT, N. C.

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Charlotte, N. C. Observer
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Better Understanding Between Races Sought

Two leaders of the Modern Educational and Religious bureau, national negro organization, Major J. D. Battle, national chaplain, and Rev. W. M. Nelson, state organizer, arrived here yesterday to interview local ministers in an effort to promote a better understanding between the races.

The chaplain holds that there is no security for any race unless all the people are taught to understand the real truth of a situation and every person fill his place in every manly way.

Battle is a graduate of Tuskegee Institute, Booker T. Washington's school in Alabama, and the military school of Howard university of Washington, D. C. He served as R. O. T. C. major under command of Col. B. O. Davis, U. S. army, during the World war.

Major Battle and his bureau are definitely opposed to communism and he seeks to prove to his audiences all over the state and the south that communistic principles are adverse to the best interests and welfare of the people of the United States. Bishop J. J. Higgs, president of the bureau, was in Wilmington with the chaplain last spring.

Principles of the bureau, organized 30 years ago, are as follows:

"1. That the south is the natural home of the negro.

"2. That the southern white man is the negro's friend.

"3. That we need to know and to understand and to appreciate this fact and any man or woman or foreigner who would teach otherwise is an enemy to the negro's welfare and progress.

"4. Understanding creates friendship and good feeling—the white man understands the negro from the fact that he has spent 265 years with the white man in the south and this period has undoubtedly created instinctive friendship. It would be cruel to teach otherwise.

"5. It is very fitting therefore for the negro to remember and to understand that it took the white man 5,000 years to arrive at his present standing in the world.

"6. 265 years ago he brought the negro from a savage and heathen state to his present standing in the world.

"7. Our stay with him has resulted in education, refinement, prosperity and desirable citizenship.

"8. It is said that we have outstripped any dark race in the world in so short a time.

"9. We owe this to the American white man.

"10. Let us be patient and not toward establishment of more

hasty, lay down undue suspicion and become self controlling, respect everybody and practice the greatest degree politeness and gratefulness to every man, and God and angels will bless us."

Raleigh, N. C. News & Observer

August 9, 1934

FRIENDS DISCUSS RACE RELATIONS

Get Word From Germany That Quakers There Are Suffering Hardships

Gulford College, Aug. 8.—Inter-racial relations were the chief topic of discussion here this morning by the North Carolina Friends Yearly Meeting. Dr. David Jones, president of Bennett College in Greensboro, delivered the principal address of the morning following a report by Miss Clara Cox, of the committee on interracial relations. The report by Miss Laura Worth, statistical secretary of the Yearly Meeting, showed a slight gain in the total membership of the Yearly Meeting.

A summary of epistles from the 17 other Friends yearly meetings throughout America was read to the assembly today. It pointed out that six of the messages received spoke of the traditional Quaker attitude on world peace. One opposed military training in schools and California stressed the need for curbing the power of munitions makers. Four epistles expressed the need for greater social justice, declaring the necessity for working out fresh implications of the basic principles of Christianity. Two meetings mentioned prohibition, one lamenting bad conditions following repeal. Other epistles spoke of schools and Christian education, the need for securing the cooperation of young people and interest in individual right living as an inspiration to others.

The report of the interracial relations committee this morning called for a wider conception of the term in the south and urged protests in various churches against the opposition and persecution of the Jews in Germany.

Expressing the appreciation of the re-Negro race for the historical attitude of the Quakers toward human rights, President Jones asserted that a new and more just social order can only be realized when a few individuals have courage to break away from traditional attitudes on race questions and take the lead toward establishment of more

equality of freedom and opportunity. The speaker referred to the lynching of Negroes, to race discrimination in Guilford county in the matter of federal relief fund expenditures and to the fact that school expenditures in North Carolina are four to five times as great for pupils of other races as for Negroes.

Referring to race discrimination in courts, Dr. Jones spoke of the Scottsboro case in Alabama and quoted an editorial from the Raleigh News and Observer condemning racial prejudice that entered into administration of justice in that affair. He referred to the Raleigh editorial as an example of the fact that there are southern white persons who are realizing the injustice of the present situation.

The meeting this afternoon heard a stirring message from the American Friends Service Committee about Friends relief work in Europe. A special report from the committee stated that the Quakers in Germany are enduring untold hardships for beliefs and called on Friends throughout the world to give German Quakers spiritual and material assistance. German Friends are enduring social ostracism, horror of concentration camps and exile because of opposition to the present militaristic dictatorship. The report stated hundreds of German refugees being cared for in the French Quaker center in Paris.

The entire afternoon meeting was devoted to the work of peace and Friends service committees. Dr. Francis Anscombe, of Winston, in the afternoon's principal address presented an account of the munitions racket and powerful indictment of their ruthless tactics.

Reidsville, N. C. Review
November 14, 1934

INTER-RACIAL MEET HERE

The North Carolina-Virginia Inter-Racial Commissions Conference, Friday morning at 10 o'clock, at the First Presbyterian church will be featured by music. Quartets from A. & T. College, Bennett College, and Palmer Memorial Institute will render favorite negro spirituals. These quartets are well known for their splendid ability and will add much to the proceedings.

Besides the music able speakers from both races will discuss the subjects of "How to Improve the Economic Status of Negroes," "The Agencies of Public Opinion" and "The Need for Spiritual Processes." Among the outstanding leaders to be present are Rev. W. A. Stanbury, Greensboro; Dr. T. J. Wootter, U. N. C.; Prof. J. W. Mitchell, U. S. De-

partment of Agriculture; Hon. Wm. Locke, and Kelly Miller in the art of the critical essay, James Shands Meacham, editor the Danville (Va.) Register; Dean T. E. Kenne, Charlotte; President Wm. Stuart Nelson, Shaw University, Raleigh.

The public is cordially invited to attend all sessions.

The Conference program will appear in tomorrow's Review.

Inter-Race Meet Great Event

Reidsville, N. C.—Advocating the transfer of the social responsibility for the solution of Negro problems to Negro leaders, the address of William Shands Meachom, editor of the Danville Register, was the highlight of the all-day session of the joint conference of Virginia and North Carolina Interracial Commissions. Editor Meachom reviewed the economic and political problems of race relations in the South and said that the major contribution of white newspapers to the solution of the problem will be made when it is editorially recognized that racial relations constitute a common sociological problem; when the white press frankly faces the facts and is ready to point out that the costs of the slums in which Negroes live in the cities are paid by white citizens and not by Negroes; that the public pays the cost of ignorance and disease wherever it is found; that municipal governments are under a compelling social, as well as moral, obligation to make a fairer distribution of public improvements.

Continuing Mr. Meachom said, "Southern newspapers should keep their editorial doors wide open to all respectable Negro individuals or deputations who have a grievance to voice, welcoming them and making them feel that what troubles them is the business of editors concerned with the public interest. From the publishing viewpoint, I think Southern newspapers over-exploit Negro Crime and under-notice Negro achievement. I should like to see the emphasis reversed."

Concluding his address the editor averred: "And may I add here that no race can be laid under the charge of inherent or remedial intellectual inferiority and no race need despair of its power of cultural growth that can produce—taking only a few of the moderns—such exemplars as Stanley Braithwaite in fiction, criticism, Dr. DuBois, Ala-

Among the other speakers on the program were Dr. T. J. Wootter, of the University of N. C.; Prof. J. W. Mitchell, U. S. Department of Agriculture; T. C. Walker, Negro Advisor, FERA; Dean T. E. McKenney of John-son C. Smith University and Dr. William Stewart Nelson, president of Shaw University.

Share-cropping continues to be the economic blight of the Negro tenant farmer of the South despite the AAA's effort to improve his condition according to Dr. Wootter.

The conference was presided over by Dr. W. A. Sloussing of Greenville, N. C., Vice President of N. C. Commission and Inter-racial cooperation and J. A. Oliver, Field Secretary of the Negro Organization Society of Virginia, served as secretary.

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Race Relations—1934

Meetings, Conferences, etc.

Charlotte, N. C., News
November 8, 1934

Study Series Of Interracial Group Fixed

Dr. N. C. Newbold, Director Of Negro Education In State, Will Speak Here Nov. 26.

Dr. N. C. Newbold, director of negro education for North Carolina, will give an address here Monday afternoon, November 26, to open the study series of the interracial committee of the Charlotte Y. W. C. A. for the year. Mrs. R. G. Spratt, chairman of this committee, announced this morning that the program for the year had been set up and would include a series of addresses by prominent leaders in the field of interracial relations.

The first meeting will be on "Negro Education in North Carolina" with Dr. Newbold booked to speak at the Y. W. at 4:30 o'clock on the afternoon of November 26. On the same program Mrs. G. G. Westerbrand, of Lincoln academy, Kings Mountain, will give a group of piano selections by negro composers.

In January the group will study the national organizations of the negro race, with Mrs. V. W. Lucky as speaker. A review of the book "Brown America," will also be given. "Public Welfare Work Among the Negroes of North Carolina" is the subject for February, with S. H. Johnson, of Raleigh, as the speaker. In March Mrs. C. S. Rush will lead a discussion of social work among the negroes.

Dr. Will Alexander, of Atlanta, Ga., head of the Interracial Commission, has been invited to speak in April on some phase of the interracial situation. The May meeting will be devoted to a study of health conditions among the negroes and the June meeting to job opportunities for negro women and girls.

Raleigh, N. C., News & Observer
November 30, 1934

RACIAL ASSEMBLY TO HEAR REPORTS

Twenty Communities Will

Discuss Interracial Activities Here

A feature of the sixteenth annual State-wide conference of the North Carolina Commission on Inter-racial Co-operation, meeting today at Edenton Street Methodist church, will be three-minute written reports on interracial conditions and progress in 20 different towns and counties. These reports were drawn up at recent local meetings through co-operation of best-informed members of the commission.

Rt. Rev. Paul B. Kern, presiding bishop of the Tenth Area Southern Methodist Church, will deliver the conference's principal address this evening.

During the morning session, scheduled to start at 10 o'clock, Dr. N. C. Newbold, chairman of the steering committee, will report that his group has created eight subcommittees to cultivate active year-round participation of each conference member in the State.

Also organized by the steering group are committees on editorial work among the churches, speakers, cultivation of membership, legal counsel, legislation and finance. A report from the legislative committee by Dr. E. McN. Poteat, Jr., Dean M. T. Van Hecke, Dr. Howard E. Jensen and other of its members is listed among tomorrow's activities. Dr. H. W. Odum, Pev. Milton E. Barber, L. R. Williams and William S. Nelson are to appear on the program, which will also include general discussion of business and pertinent topics.

Plenty of Music.
Eight Negro schools will participate in an elaborate musical program at tonight's session of the Interracial Commission. The State Normal School of Elizabeth City will send a chorus of 40 voices. They will sing, "I Saw De Light." Twelve singers from St. Augustine's College, Raleigh, will sing "Music in the Mine" and "Salvation Is Free." From the State Normal School at Fayetteville will come 25 singers who will render "Walk Together Children," and the Teachers' College in Winston-Salem will send a group of seven who will sing "Since You Went Away" and "There's a Meeting Here Tonight."

A chorus of 50 will come from North Carolina College for Negroes at Durham to sing the Toreador song from "Carmen" and "Didn't My Lord Deliver Daniel?" Elizabeth Cooley, a soloist of Shaw University, benefit to both races in the country.

Raleigh, will sing "Goin' Home" and "De Blind Man." The Sedalia Sextette of Palmer Memorial Institute, Guilford County, will render "Shortenin' Bread" and "Who'll Be a Witness?" and a group of singers will represent Barber-Scotia College in Concord.

Charlotte, N. C., Observer
November 30, 1934

INTER-RACIAL GROUP FORMED

Council Created in Gastonia to Promote Better Feeling Among Races.

Special to The Observer.

GASTONIA, Nov. 29.—Announcement was made today of the tentative formation of the Gaston County Inter-Racial council, following a series of conferences held over a period of several weeks here between leaders of the white and negro races. A tentative selection of 30 men has been made, and this body will meet next Thursday night at the city hall for the purpose of perfecting a permanent organization and outlining definite plans and policies for the organization. Representing the white race are the following: Rev. Dr. J. H. Henderlite, R. Harry Adams, S. N. Church of Gastonia, was chosen Boyce, Durward Morrow, J. W. Atkinson of Gastonia; Dr. J. M. Pressley of Belmont, Prof. J. M. Holbrook of Lowell, M. A. Stroupe and Everett Houser of Cherryville, Dr. S. A. Wilkins and Evon L. Houser of Dallas, Carl E. Carpenter and Sam B. Hovis of Bessemer City, H. B. Ketchum of Mount Holly, and Earl Smith of Stanley.

Representing the negroes are Rev. Thomas Roberts, Dr. W. P. Carter, Prof. M. J. Whitehead, M. C. Longshore, A. M. Hasson and Rev. E. Gregg of Gastonia, Prof. C. J. Reid and H. S. Blue of Belmont, Hunter B. Bess and P. S. Anderson of Cherryville, J. F. Humphreys and Rev. C. F. Gingles of Dalas, Prof. W. E. Ricks of Lincoln academy, Prof. C. B. Stewart of Bessemer City, A. M. Rollins and Rev. F. C. Gibson of Mount Holly, City Manager H. Rutter and Secretary W. Grady Gaston of the chamber of commerce are ex-officio members of the council.

Promotion of better relations between the races and the supplying of a medium through which the negro race may effectively place their problems before local governing bodies are the prime objects of the council. Local leaders of both races believe it will prove of great benefit to both races in the country.

Gastonia, N. C., Gazette
December 7, 1934

A TEMPORARY ORGANIZATION IS PERFECTED

Dr. Henderlite Chosen As Temporary Chairman County Unit.

MUCH INTEREST.

Ricks And Roberts Present Colored Viewpoint.

At a meeting of between thirty and forty white and colored citizens last night in the municipal court room at the city hall a tentative organization of the Gaston County Inter-Racial Council was effected. Rev. Dr. J. H. Henderlite, pastor of the First Presbyterian church of Gastonia, was chosen temporary chairman. W. Grady Gaston was elected temporary secretary. The meeting began at 7:30 and adjourned at 9 o'clock.

At a date in January to be fixed by the temporary chairman and a committee on arrangements the second meeting will be held at which time it is hoped to perfect a permanent organization. At that meeting it is expected to have on the program some outstanding citizens of the State who have been identified with the State Inter-Racial Commission and who will bring to the meeting the benefit of his experience in work of this kind.

Seek Co-operation.
This meeting was the outgrowth of a series of informal conferences held over a period of several weeks between local leaders of the white and colored races who believed that there is a need in Gaston county for a closer co-operation between the two races. The colored people constitute a very considerable percentage of the population of Gaston county and yet, it was pointed out last night, that race has no organization affording it

an effective means of approach to local governmental bodies when their race feels the necessity for asking consideration at the hands of those bodies. An inter-racial council, through a study of the needs and rights of the colored people and through closer contacts with the leaders of that race will, it is confidently believed, be able to render material assistance not only in seeing that the negro gets justice, legally and economically, but also in promoting a better understanding and relationship between the races.

Defines Objective.
Chairman Henderlite, in calling the group to order, set forth very definitely and clearly the objects of the proposed organization. He called attention to the fact that we have in America two distinct races living side by side, each dependent to a more or less degree on the other. There is a very close relationship between the white and colored races in the home, where the latter are engaged in large numbers as cooks, maids and nurses. All of these facts, said the chairman, make it not only desirable but necessary that the two races understand each other and that they learn to live and co-operate in harmony one with the other.

That such groups as it is proposed to organize in Gaston county is not an experiment was pointed out by J. W. Atkins, who called attention to the fact that the State has an inter-racial commission with Governor Ehringhaus as its head and that they are already functioning in twenty counties and in most if not all the larger towns of the State.

Make Splendid Talks.
Prof. W. E. Ricks, principal of Lincoln Academy, and Rev. F. Thomas Roberts, pastor of St. Stephen's M. E. church, were called on by the chairman and both spoke very convincingly in the interest of the colored race in this matter.

Prof. Ricks pointed out the fact that the colored people need such an organization more than does the white race. Being less favored in material things, they do not have the advantages in schools, in their homes, in the matter of streets, sanitation and numerous other things that the white man has. He pointed out very convincingly the importance to the whites of having in their homes colored people who are strong, clean, free from disease and who use good English. This last mentioned con-

sideration is an important one ment were Dr. S. A. Wilkins, of said Prof. Ricks, because the white Dallas; Mayor Carl G. Carpenter, children get much of their early of Bessemer City; W. G. Gaston, training in speech and ideas from of Gastonia, and several others, both white and colored.

At the conclusion of the meeting many expressions were heard to the effect that it was, in fact, an epochal event in the life of Gaston county and marked the beginning, it was hoped, of a brighter and better day in the matter of race relations here.

white people to see that the colored people have an opportunity to develop their talents and to prepare themselves properly to face life with an equipment that will enable them to make the most of it.

Calling attention to the fact that, following the period known as the Tragic Era, the colored people have been searching for an opportunity for self-expression,

Rev. F. Thomas Roberts, adverted to the fact that it was this longing of his race for an opportunity to grow and develop and assume some of the responsibilities of citizenship that has been responsible for a three-day conference of Negro and the great migration of negroes from the South to other sections of the country. "The colored man loves the South," said the speaker, "and did not leave it because he

wanted to. But numerous businesses and tasks that were once regarded as exclusively open to colored people have been closed to them, thus creating a new economic problem that has been a great handicap to the negro."

When economic stress comes upon us, the speaker pointed out, the colored population suffers first and most because of this fact. He made a plea for the opening to the colored people of as many jobs as possible in order that they may be able to raise the level of their living conditions and feel more secure in their economic position.

Both of the colored speakers made earnest, logical, conservative pleas on behalf of their race and voiced the keen desire of their people for justice and co-operation in these matters at the hands of their more favored white brethren.

Endorsed Movement.

Chairman Henderlite then threw the meeting open for informal discussion. Several men of both races gave their unqualified endorsement to the movement for the establishment of a permanent county-wide inter-racial council. Kay Dixon, president of the National Bank of Commerce, president of the Chamber of Commerce and prominent textile executive, gave voice to the sentiment that the solution of this problem lies almost altogether in the one word "justice." The negro, he said, deserves and should have justice at the hands of the white man.

Among others who gave expression to their interest in the move-

Negro Rights Fight Backed By Educators

RALEIGH, N. C., Dec. 16.—The reformist policies of the National Association for the Advancement of Colored People, the National Urban League and the Inter-racial Commission, were severely condemned at a three-day conference of Negro and white students and professors which met at Shaw University here Friday through Sunday under the auspices of the International Student Service.

Speakers from the floor pointed out the danger that those organizations, under their present leadership and reformist policies, might lend themselves as control forces for the development of Fascism and for a possible Fascist dictatorship against the toiling population, Negro and white.

The conference maintained that the objectives of all Negro organizations or groups claiming friendship with the Negro, should be first, comparable to raise the level of their living conditions and feel more secure in their economic position, failing that, under a revolutionary order; and second, the organization of the masses of both races for goals that have to do with their common status.

Speaking on the Negro's future, W. O. Brown, professor of sociology at the University of Cincinnati, reviewed the present efforts of reformist organizations to achieve some amelioration of the Negro's position within the frame-work of decaying jim-crow capitalism, and concluded that only through the emergence of a new system will the Negro be able to overcome his present oppression.

"Integration of the working class is the true test of the effectiveness of an organization," he stated. "Any organization failing to include this objective in its program is useless. There can be no integration of the Negro people in America without an integration of the working class."

GREENSBORO, N. C. NEWS
DEC 9 1934

THE GRACE OF TOUCH.

And he put forth his hand and touched him.—St. Luke 5:13.

In Raleigh recently Greensboro's great Bishop Kern spoke to the inter-racial commission then winding up its day's work which had concerned itself with a co-operative enterprise of whites and blacks seeking to put some Christ into racial relations.

The bishop had the grace and touch. He had lived on the other side of the world where everything isn't Nordic, including God, and

white-skinned men are held in somewhat the reproach with which we invest the peoples of color. At least the distinguished prelate had been in the minority where tolerance, or what is better, catholicity, would have made him feel vastly more comfortable. The summation of the preacher's address was that the same great God is above all of us. Prejudice, the child of ignorance, therefore doesn't belong.

You will recognize this text as being the narrative of the leper. Ignorant people then as ignorant ones now, regarded this disease with all the loathing and repulsion that ignorance can give it. Never in all the leper one-tenth so dangerous or so infectious or contagious as the fool and the automobile are in North Carolina. But there was a refinement about the hatred of the leper. There was religion mixed up in it. The smitten leper had committed some awful sin and some special punishment was dealt him. He was driven from the abodes of men and everywhere he went he was required to proclaim his uncleanness. When the people saw him they took to their heels.

But this leper made his way through the crowd to Jesus. There was something in His touch. To the utter amazement of this panicky populace Jesus stooped and touched him with the benediction, "be thou clean." The natives of course marveled and chattered their puny disapproval of this ministry. Why this touch? they thought. Hadn't He healed ten others without so much

as laying hands on them? Hadn't he made whole the centurion's daughter without going to her house?

Well, that's just the point. Jesus always went. He did not send. That touch of His was the natural expression of a great sympathy and

in the incident is a classic rebuke of our own panic in the presence of danger or of contagious disease. Let one of these outbreaks come into our midst and we are utterly dehumanized. And similarly, let a great prejudice, born of ignorance and inhumanity and see how utterly helpless the best of us are to see the real man through his outward guise, his racial circumstance.

The Inter-racial commission has undertaken something that has beaten the best of men, but the organization is scientific and spiritual. It knows that there is no fellow of the north. The white will give alms, will make way for the negro's work. The labor uprisings against the negro with almost no exception have been in the north. It isn't sectional, this aversion to the touch. It seems to be racial, fundamental.

But so is highway robbery. Every baby is a potential Baby Face Nelson, a Dillinger. That's what religion was designed to do, to make them over. Nor is it to the point to say now that race hatreds most flourish where Christianity most is. We go on singing the "love of God" and the fellowship of Jesus, quite willing to trust to them to jimcrow our Heaven.

Now, the point isn't physical contact, it is intellectual, spiritual, religious attitudes. It is prejudice that embitters the lot of the educated negro in America. It is understanding of that bitterness that moves the Inter-racial commission to try something helpful. It isn't that we lack philanthropy. We are literally lousy with it. We have every philanthropic impulse toward the negro. We are willing to feed him when he is hungry, to give him second-hand clothes when he is naked, to help support his churches, to give him a job, to help pay for his children's school. But we do not wish him to sit in our cars, to occupy our parks, our theaters and hotels. Ex-

perience has taught us that legislation dividing us is expedient because experience has shown us that in some situations we do not like to touch him. 'Tis true, we are not logical in that aversion. The negro nurses our babies, keeps them filled with simple religion, fondles our food and our folk, occupies in short the most intimate position in our households. The vastness of our racial mixture, the scarcity of the wholly black, testifies to the other intimacy traceable to the fathers and the sons of the very elect of the Lord; but we make the distinction and the kindly negro is patient and in that humility which comes from his Christ, seems to under-

stand. Nor is southern prejudice worse than northern. The white man of the south will go further than his fellow of the north. The white will give alms, will make way for the negro's work. The labor uprisings against the negro with almost no exception have been in the north. It isn't sectional, this aversion to the touch. It seems to be racial, fundamental.

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It is this race hatred that has won for us the commercial hostility to the Chinese and the Japanese. To regulate and prohibiting some of it they would not have objected. But it is the cry of "unclean" that affronts those people so much when they come near us. And bullet-heads yelling for preparedness, for armies and airplanes and navies bigger than Japan has do nothing to assuage that hatred. It is this spirit that has made of the rich city churches with their prohibitory pew-rents mockeries of Jesus and rep-

Indeed, there is grace nowhere to take down town parish hands to touch the poor, the suffer-

Tact is touchless!

When Charles Cuthbert Hall went to India, he did not proclaim with the mention of Jesus and Buddha, even saw messianism in Him Crucified. They practice what they preach. They stretch forth their grace in touch.

cultural and congenial congrega-

sideration is an important element were Dr. S. A. Wilkins, of said Prof. Ricks, because the white Dallas; Mayor Carl G. Carpenter, children get much of their early of Bessemer City; W. G. Gaston, training in speech and ideas from of Gastonia, and several others, both white and colored.

THE GRACE OF TOUCH.

said, an interdependence between many expressions were heard to the two races that makes the effect that it was, in fact, an event in the life of Gaston.

whole race problem one that at epochal even in the history of classed societies has been hoped, of a brighter and as it does the colored people. He better day in the matter of race made a most earnest plea for the relations here.

white people to see that the colored people have an opportunity to develop their talents and to prepare themselves properly to face life with an equipment that will enable them to make the most of it.

By Educators

opportunity for self-expression, and an opportunity for an expression of the reformist policies of the National Association for the Advancement of Colored People, the National Urban League, and the Inter-racial Commission, were severely condemned at the three-day conference of Negro and white students at Shaw University here Friday. "The colored man through Sunday under the auspices of the country," said the speaker, of the International Student Service, "and did not leave it because he ice."

wanted to. But numerous businesses and tasks that were once out of the danger that those organizations, under their present leadership, regarded as exclusively open to the colored people have been closed to them.

them, thus creating a new economic problem that has been a great handicap to the negro."

[illegible]

made a plea for the opening to the the objectives of all Negro organizations. He said that the Negro people of as many jobs as they could get, and that it was possible in order that they may be for the Negro, should be first, comfortable to raise the level of their living conditions, economic and social conditions and feel more equal in the present system, or falling that, under a revolutionary change in their economic position.

Both of the colored speakers' order; and second, the organization made earnest, logical, conservative of the masses of both races for goals on behalf of their race and that have to do with their common pleas the keen desire of their peo- status.

Speaking on the Negro's future, W. O. Brown, professor of sociology at the University of Cincinnati, re-

Endorsed Movement.

Chairman Henderlite then threw the meeting open for informal discussion. Several men of both races gave their unqualified endorsement to the movement for the establishment of a permanent county-wide inter-racial council. Key Dixon, president of the National Bank of Commerce, pres-

dent of the Chamber of Commerce "Integration of the working class and prominent textile executive, is the true test of the effectiveness and prominent textile executive," he stated. "Any organization failing to include this almost altogether in the one word objective in its program is useless." "justice." The negro, he said, de-There can be no integration of the serves and should have justice at Negro people in America without an the hands of the white man integration of the working class."

Among others who gave expression to their interest in the move-

And he put forth his hand and touched him.—St. Luke 5:13.

Well, that's just the point. Jesus touch him. 'Tis true, we are not always went. He did not send. That logical in that aversion. The negro touch of His was the natural ex-nurses our babies, keeps them filled

In Raleigh recently Greensboro's expression of a great sympathy and with simple religion, fondles our great Bishop Kern spoke to the In-the Incident is a classic rebuke of food and our folk, occupies in short inter-racial commission then winding our own panic in the presence of the most intimate position in our cup its day's work which had con-danger or of contagious disease. Let households. The vastness of our earned itself with a co-operative en-one of these outbreaks come into racial mixture, the scarcity of the surprise of whites and blacks seek-our midst and we are utterly de-wholly black, testifies to the other ing to put some Christ into racial, humanized. And similarly, let a intimacy traceable to the fathers relations. great prejudice, born of ignorance and the sons of the very elect of

The bishop had the grace of and inhumanity and see how utter-the Lord; but we make the distinction. He had lived on the other's helpless the best of us are to see and the kindly negro is patient side of the world where everything the real man through his outward and in that humility which comes isn't Nordic, including God, and, of course, his racial circumstance. from his Christ, seems to understand white-skinned men are held in The Inter-racial commission has stand.

somewhat the reproach with which undertaken something that has Nor is southern prejudice worse
 we invest the peoples of color. Atbeaten the best of men, but thethan northern. The white man of
 least the distinguished prelate hadorganization is scientific and spir-the south will go further than his
 seen in the minority where toler-ital. It knows that there is no fellow of the north. The white will
 nance, or what is better, catholicity,salvation without touch. In thisgive alms, will make way for the
 would have made him feel vastlycountry we have legislated in a negro's work. The labor uprisings
 more comfortable. The summationdozen different forms, segregationagainst the negro with almost no
 of the preacher's address was thatin land ownership, in every conceiv-exception have been in the north.
 the same great God is above all ofable way, except by touch. Ofit isn't sectional, this aversion to
 us. Prejudice, the child of ignor-couse, this is getting ticklish. Forthe touch. It seems to be racial,
 nce, therefore doesn't belong. we southern whites just can't helpfundamental.

You will recognize this text as be-thinking that God Almighty has. But so is highway robbery. Every-
 ing the narrative of the leper. Ig-left entirely to us the fixing of all baby is a potential Baby Face Nel-
 ignorant people then as ignorant on another racial status. The fact that son, a Dillinger. That's what re-
 now, regarded this disease with all God did otherwise, that the Jesus-tigion was designed to do, to make
 the loathing and repulsion that ig-for whom we will fight, for whom them over. Nor is it to the point
 ignorance can give it. Never in all we will do anything except be to say now that race hatreds most
 the congestion in the orient was Christian, abhorred the very thought of flourish where Christianity most is
 the lever one-tenth so dangerous of race hatred, doesn't bother us, puffed up and most vaunts itself.
 o infectious or contagious as the we go on singing the "love of God" All the deists, nearly all the Uni-
 cool and the automobile are in North and the fellowship of Jesus, quietarians, all the Quakers, all the Uni-
 Carolina. But there was a refine- willing to trust to them to Jim Crow versalists, all the agnostics, all the
 agent about the hatred of the leper. our Heaven.

There was religion mixed up in it. Now, the point isn't physical con-Tinuarian Christians, who, having the smitten leper had committed tact, it is intellectual, spiritual, re-three Persons in the Godhead to some awful sin and some special ligious attitudes. It is prejudice-worship therefore have more hatred punishment was dealt him. He was that embitters the lot of the edu-to expend. even from the abodes of men and

everywhere he went he was required to proclaim his uncleanness. When the people saw him they took to their heels.

But this leper made his way through the crowd to Jesus. There was something in His touch. To the utter amazement of this panicky populace Jesus stooped and touched him with the benediction, "be thou clean." The natives of course marveled and chattered their puny disapproval of this ministry. Why this touch? they thought. Hadn't He healed ten others without so much

carved negro in America. It is understood of that bitterness that for us the commercial hostility to moves the Inter-racial commission, the Chinese and the Japanese. To go to try something helpful. It isn't rational laws against immigration, that we lack philanthropy. We are regulating and prohibiting some of it literally lousy with it. We have everyt they would not have objected. But philanthropic impulse toward that is the cry of "unclean" that a negro. We are willing to feed him, fronts those people so much when he is hungry, to give him sec- they come near us. And bullet- and-hand clothes when he is naked, heads yelling for preparedness, for to help support his churches, to give armies and airplanes and navies him a job, to help pay for his chil-bigger than Japan has do nothing to children's school. But we do not wish assuage that hatred. It is this spirit, him to sit in our cars, to occupy that has made of the rich city, pews in our churches, to enjoy our churches with their prohibitory pew-parks, our theaters and hotels. Ex-rents mockeries of Jesus and ren-

dered hopelessly ineffective those missions. An up-town temple which a poor devil needing his Lord cannot enter and a down town chapel with free seats for the poor lack the touch which Christ applied. This spirit of touch is never ineffective. There are great preachers in New York who have left their cultured and congenial congregations to take down town parishes hands to touch the poor, the suffering and the sinful. Tact is touch. When Charles Cuthbert Hall went to India, he did not proclaim with patronizing pity his Lord Jesus; Mr. Hall fellowshipped the disciples of Jesus Christ and His Christianity. They refuse to preach Jesus and Buddha, even saw messiahship in Him Crucified. They practice what every man. And he went back. There we preach. They stretch forth their was grace in touch.

Race Relations-1934

Meetings, Conferences, etc.

Winston-Salem, N. C., Sentinel
January 29, 1934

Interracial Sunday

Interracial Sunday will be observed February 11 at 5 o'clock in the afternoon at the Chestnut street branch of the Young Women's Christian Association. Leaders among the women of both races are arranging the program, the general subject of which will be "Juvenile Delinquency, Its Cause and Prevention." This theme will be discussed by a colored and a white speaker.

The preparation of this meeting, the meeting itself and the results should be of distinct value to both races in the city as well as the city as a whole. The way for the races to solve problems of mutual interest is to confront the task and then do something about it. . . . Intelligent discussion is the avenue that leads to effective action.

Juvenile delinquency is a subject in which both races are profoundly concerned and one in which they should be deeply interested. The depression is one of the chief causes of juvenile delinquency. Now that the depression is breaking, it is well to consider what is to be done with and for the children and youth who have suffered greatly from the economic slump. It is cheaper in every way to devise means and methods by which juvenile delinquents can be retrieved than to allow them to grow up with less and less recognition of their opportunities and obligations as members of society. Interracial Sunday should be taken seriously by the leaders in both races of the city.

Winston-Salem, N. C., Sentinel
January 28, 1934

Interracial Sunday Will Be Observed Here on February 11

Extensive preparations are being made for a co-operative observance of Interracial Sunday on February 11, 5 o'clock, at the Chestnut Street Branch of the Y. W. C. A. Arrangements for the occasion are being made by a committee of leaders of the Y. W. C. A. and the churches, both white and colored. Prominent speakers, one white and the other colored, will make brief addresses on the general theme of "Juvenile Delinquency, Its Cause and Prevention." This topic will be discussed in dozens of other similar events throughout the nation. The program committee met this morning to work out advanced plans, and to prepare a suggested program. This will be released as soon as the participants have accepted. Attending the meeting this morning were Mrs. E. M. Spivey, chairwoman of the interracial committee of the Y. W. C. A.; Dr. Raymond E. Church, and Miss Jane Skinner.

North Carolina.

PROF. C. A. BARRETT

PLACED ON COMMISSION

Selects School Prin.

For Interracial Body

ASHEBORO, N. C., Feb. 11, 1934. Prof. C. A. Barrett, principal of the Randolph County Training School here, has been appointed by Governor J. C. B. Ehringhaus to membership on the North Carolina Commission on Interracial Cooperation.

The Commission was set up fifteen years ago by Governor Morrison with about twenty selected representatives from both races. Each succeeding Governor has enlarged the membership of the Commission until now it numbers nearly one thousand leaders of both the white and colored races, men and women.

Before taking up the work in Asheboro three years ago Prof. Barrett was for five years on the faculty of Bennett College for Women at Greensboro. Prior to his coming to Greensboro he was for several years principal of the Washington High School at Texarkana, Ark. He is a graduate of Prairie View College in Texas and of New Orleans University.

The Governor sets forth in his letter to Prof. Barrett that the object of the Commission is through quiet but persistent investigation, and in conferences with trusted leaders of both races to discover and remove sources of irritation; to correct injustices; and to agree upon a program based upon intelligence, reasonableness, and fairness in all matters involving mutual welfare.

The fifteenth annual state-wide conference will be held in Raleigh Thursday, and besides other prominent speakers, the meeting will be addressed by Governor Ehringhaus.

High Point, N. C. Enterprise
February 11, 1934
RACE RELATIONSHIP WEEK

THE observance this week throughout the country of Race Relationship Week finds the relationship of the white and Negro races perhaps more harmonious and more intelligently cooperative than ever before. From all indications, this is particularly the case in High

Point.

One Negro citizen who is a leader in his community said yesterday: "I believe race relations are better now than ever in the history of our glorious past, and I feel that the relationship between the white and the colored people of High Point is as fine today as that anywhere in the United States."

As Race Relationship Week is observed it might be well to think a bit about the needs of the Negro citizens of High Point; and few will probably dispute the statement that two of the most vital needs here today are a library and a recreation park for the colored people.

The need for a park where both children and adults may find recreation and a place where they may spend profitable leisure hours has become increasingly apparent of late. A program of supervised recreation for Negro youth has been established here, but a large and centrally-located playground suitable for the needs of High Point's colored population still remains an urgent need.

The colored citizens need, too, a library for the furtherance of a program of education and enjoyment. Probably no single institution is more badly needed here today than a library for the Negroes.

White and colored alike might think of these things during a week which should be characterized by more than empty gestures.

Asheville, N. C., Citizen
February 12, 1934

INTER-RACIAL PROGRAM HELD IN ASHEVILLE

McKinley Pritchard, Asheville attorney, was the principal speaker yesterday afternoon at an inter-racial program held at the Allen Home school in observance of the birthday of Abraham Lincoln.

He was introduced by Dr. L. O. Miller. Dr. S. A. Peeler asked invocation and a short talk was made by Prof. W. S. Lee. Music was furnished by the First Presbyterian church

choir under the direction of Charles E. Burnham, the West Asheville Methodist church choir, and Miss Mary A. Coleman and Mrs. C. E. Fleury Coleman. Asheville musician, Carl Behr, played a zither solo. It was a composition he wrote in honor of President Lincoln.

Unique And Heartening

SUBSTANTIAL and actual progress is being made in the development of inter-racial cooperation in North Carolina. Unmistakably this is true. It was demonstrated in the unique and harmonious gathering of representatives of the white and colored races in Raleigh yesterday for the 15th Annual Statewide Conference of the North Carolina Commission on Inter-racial Cooperation.

On the program of the conference which had three sessions, morning, afternoon and evening, the following aims of the Commission were set forth:

"The Commission seeks, through quiet but persistent investigation and in conference with trusted leaders of both races, to discover and remove sources of irritation; to correct injustices, and to agree upon a program based upon intelligence, reasonableness and fairness in all matters involving mutual welfare. By sound educational methods and spiritual processes, it builds attitudes which will produce improved conditions."

There was gathered together at Raleigh about 200 from all sections of the State. Approximately three-fourths of those gathered were Negroes, but the white citizens and leaders who attended the sessions made up in quality what they lacked in quantity and numbers. Governor Ehringhaus, Dr. Howard W. Odum of the State University, Dr. W. A. Stanbury, well known Methodist preacher, Dr. N. C. Newbold of the State Department of Education and Director L. R. Reynolds were among the white leaders present. The State Welfare Commissioner, Mrs. W. T. Bost; the Wake County Welfare Commissioner, Mrs. T. W. Bickett, widow of the late governor; Mrs. Jane McKimmon, head of the Home Economics Department of the State and others equally as prominent were present to give counsel and advice and to manifest a cordial cooperative spirit of sympathy and desire for the solution of the common problems which perforce concern the people of two races living in such proximity and with more or less common interests and problems.

In the gathering at Raleigh yesterday there were leaders of the Negro race who have, on more than one occasion, given utterance to rather radical sentiments, but be it said to their credit they exhibited no such tendencies yesterday. In fact, it was a noteworthy characteristic of all three sessions that those present were imbued with the real object of the gathering. It was manifest they recognized that nothing was to be gained by making vociferous demands, waving red flags or appealing to prejudice. On the contrary every speaker on the program and every one who rose in impromptu fashion from the floor to offer a suggestion, was manifestly desirous of promoting mutual understandings and thus maintaining essential harmony in thought and action so necessary to the achievement of the goal.

North Carolina will have no insoluble race problems within her confines so long as the spirit of mutual understanding and intelligent sympathy as manifested in the inter-racial conference yesterday, prevails.

RACE CONFERENCE SEEK TO PROMOTE MOVES SMOOTHLY RACIAL HARMONY

Expected Fireworks Fail to Develop—Pender Lynching

Is Discussed
Evening Telegram Bureau,
Sir Walter Hotel.

Raleigh, Feb. 16—The moderates who attended the inter-racial conference here yesterday had the situation, as the marines say, "well in hand," and most of the owners of monkey wrenches left them at home.

The moderates in view of the fact that Dr. James E. Shepard and C. C. Spaulding of Durham signed the recent protest against certain inequities and inequalities, expected those two men to have somewhat to say, but they liked the conference and looked on its work with general satisfaction. Dr. Shepard's school, the North Carolina college for Negroes, has some important projects before Mrs. Thomas O'Berry. It was his delight to hear her say all Negro schools have been approved to their requests for federal aid. Durham's prominent businessman is treasurer of this group. He was very happy to hear that there are schemes for the regimenting of his own black people as his white neighbors in great enterprises which will take care of hungry and jobless by giving them a chance at redemption by ownership of their own lands.

There were voices in question of many unequal conditions, but the conference brought forth testimony from many quarters that the New Deal of Mr. Roosevelt is bringing a new faith to a race hard hit by the worldwide adversity. The conference composed of about 1,500 white and colored members had its biggest attendance yesterday. There had been more threat of sharp shooting than any of its predecessors witnessed, but there was on the whole less. The conference took up the Pender county alleged lynching. Dr. W. A. Stanbury, noted Methodist minister, presided and put this Pender issue squarely before the conference and before the people.

There never has been any judicial determination of the Pender case. The home people contend that there was no actual lynching, that the Negro who fell into the hands of the mob was dead when it got him. But the point the conference made was that nothing had been done.

The sum total of the day was the general agreement that the Roosevelt New Deal is doing big things for the blacks as it is for the whites, and that sentiment was heartily cheered.

Commission on Cooperation To Meet In City Today; Governor To Speak

Methods of arriving at reasonable and fairness in all matters involving mutual welfare of the white and black races will be the cornerstone of the program of the 15th annual conference of the North Carolina Commission on Interracial Cooperation to be held in First Presbyterian Church today.

The commission, founded with 20 members by Governor Morrison, now numbers over 1000 high-type citizens carefully selected from both races and representing every county of the State. Their purpose is to uncover and remedy unhealthy symptoms, and to correct misunderstandings that might arise in racial relations.

Howard W. Odum of Chapel Hill, is State chairman, and Governor Ehringhaus is honorary chairman. Other officers of the commission are Dr. W. A. Stanbury, Greensboro, vice chairman; N. C. Newbold, Raleigh, and Dr. J. A. Cotton, Henderson, chairman and vice chairman of the planning committee; C. C. Spaulding, Durham, secretary-treasurer, and L. R. Reynolds, Chapel Hill, director.

The program today will begin at 10 a. m., with Dr. Stanbury presiding. There will be reports, election of officers and discussion of pertinent matters. Dr. B. L. Melvin, of the Department of Interior, will discuss "The Garden Community," and Prof. J. W. Mitchell of A. & T. College in Greensboro, will tell of "The Tenant Farmer Under the New Deal."

In the afternoon Dr. C. Horace Hamilton will discuss "Importance of Facts in Race Relations," and these ministers will participate in a discussion on "How Can Christianity Help?": Dr. Miles Mark Fisher, Durham; Dr. R. T. Weatherby, of Greensboro, and Dr. Olin T. Binkley, Chapel Hill.

At the evening session, Governor Ehringhaus will speak on "Guiding Principles for a State Policy on Race Relations," and Dr. J. W. Seabrook, president of the Fayetteville State Normal School, will talk briefly on "The North Carolina Negro Looks at His Home State."

WILL HOLD SERVICES IN INTEREST OF NEGRO

Chapel Hill, March 3.—Answering the question "Why Study the Negro," Dr. W. C. Jackson, former head of the Inter-racial commission and Dean of school of Public Administration in the University, will Sunday evening at 8 o'clock in the Chapel Hill Baptist Church inaugurate a month of Sunday evening programs to promote a better understanding of the Negro and the Christian attitude in race regulations. Dean Jackson will cite the background of the Negro and his problems in the South and will plead for a saner understanding of our black citizens.

Following in order on successive Sundays Dr. Guy Johnson of the Department of Sociology; Dr. Howard Odum, sociologist and present head of the Inter-racial Commission, and President Frank P. Graham of the University will appear on this church program.

Race Relations- 1934

North Carolina.

Meetings, Conferences, etc.

N. C. LEADERS URGE STRICTER LAW FOR MOBS

Journal
Interracial Group

Hears Plea For Racial Unity

By J. W. YEARGIN

RALEIGH, N. C.—The Statewide Conference of the North Carolina Commission on Interracial Cooperation, which met in its 11th annual session at the Edenton Street Methodist Church at Raleigh, adopted a motion calling for a stricter anti-lynching law and authorized the legislative commission headed by Dr. E. McNeil Poteat, of Raleigh, to formulate a bill or measure to replace the present statute dealing with the crime.

Dr. W. A. Stanbury, of Greensboro, expressed himself as favoring a more positive attitude on the part of the commission in dealing with this evil. He said that we should go on record as endorsing federal control in lynching, but the matter was finally left in the hands of the legislative commission composed of Dr. Poteat, Dean M. T. Van Hecke and Dr. Howard E. Jenson. They were authorized to prepare a bill to be submitted to the General Assembly. Dean Van Hecke is now working on such a measure, the details of which were not available at this time.

The legislative aims adopted were as follows: that the state assume full responsibility for the enlargement and support of the Industrial School for Negro Girls at Efland, that adequate care be provided for mental defective of both races, and that the state department of education, health and public welfare be supported in their programs.

Both Races Attend

These marked the outstanding features of the sessions of the conference which began at ten a. m. November 30 and closed with an evening session in the main auditorium of the historic Edenton Street Methodist Church before an appreciative audience of white and colored people from many sections of the State.

Dr. E. McNeil Poteat presided

over the night session and introduced the principal speaker. (Bishop describe their activities.)

Paul B. Kern of Greensboro, presiding bishop of the tenth area of the Methodist Church, South, who spoke on "The Basis of Racial Unity," from experience in his long and recent association with the peoples of China, Japan and India, and the European people.

He said, "I find all the outward differences and the cultural backgrounds, human nature at last a unity. The fundamental things in our life belong not to one racial group or another but they are common blood, the blood of our own mutual God."

Honor Difference

"To build unity," he said, "The right to be different must be recognized. Honor difference rather than repudiate it. The right of persons must be recognized. There is no hope of building rational good-will among different groups unless all recognize the rights of personality and there must be the will to cooperate."

President William Stuart Nelson, of Shaw University, in a symposium with Dr. H. W. Odum of the University of North Carolina, spoke briefly on "The Basis of Forbearance in a Cooperative Society." The evening session as graced with a splendid musical program in charge of Mrs. Kemp Neal of Raleigh.

Most of the morning and afternoon meetings were devoted to reports from representatives of welfare activities from the various sections of the State.

Dr. N. C. Newold, director, of Negro education, in his report said that a special committee appointed by Governor Ervinghaus to study the problems, submitted a voluminous report to the Governor.

Report on Progress

Progress of Negro activities was reported on by the following persons: W. Randolph Johnson, director of Bureau of the State Welfare Department; Mrs. Thomas O'Berry, Federal relief director for North Carolina; Gunrey P. Hood, state commissioner of anks; Mrs. Pearl Byrd, superintendent of Negro elementary schools; Miss Laura Erdman, Y. W. C. A. worker; Mrs. W. T. Bost, commissioner of Charities, and Public Welfare; Dr. Guy B. Johnson, University research worker. Milton A. Barbour, rector of Christ Church of Raleigh.

Dr. L. R. Reynolds of Chapel Hill, director of the commission, led a discussion on the importance and the work of the local groups and chairmen of county interracial

commissions were called upon to describe their activities.

The morning session was presided over by Dr. H. W. Odum, President J. W. Seabrook, of the State Normal School, Fayetteville, N. C., presided over the afternoon session. Music for the morning session was furnished by a group of singers from Barber Scotia College, Concord.

Dr. Howard W. Odum was re-elected chairman of the Interracial Commission, and C. C. Spaulding, of Durham, was re-elected secretary and treasurer. Dr. W. A. Stanbury was re-elected as one of the vice presidents, Dr. J. A. Cotton, was succeeded as a vice president, by his wife. Dr. William Stuart Nelson was also elected vice president.

Race Relations—1934

Ohio

Meetings, Conferences, etc.

Delegates Assemble for Fourth Annual Ohio Institute

WILBERFORCE, Ohio, Feb. 16.—The fourth annual meeting of the Ohio International institute convened Feb. 12 at Wilberforce university and was attended by more than 800 delegates, including educators from more than a dozen colleges of Ohio and students.

Delegates were present from Kent State Normal college, Kent, Ohio;

Dunbar high school of Dayton, and Prof. J. A. Mitchell.

All to Aid Students

Antioch college, Yellow Springs, Ohio; Cedarville college, Cedarville, Ohio; Muskingham college, Muskingham, Ohio; University of Cincinnati, Cincinnati; Ohio State university, Columbus; Oberlin college, Oberlin, Ohio; Earlham college, Richmond, Ind.; Miami college, Oxford, Ohio; Otterbein college, Springfield, Ohio; Denison college, Denison, Ohio, and Wilmington college, Wilmington, Ohio.

Bishop Paul Jones of Antioch college presided as master of ceremonies, and Dean F. A. McGinnis of Wilberforce university, delivered the welcome address in place of Dr. R. R. Wright, who was late in returning from the bishops council held in Jackson, Miss.

"The Christian Contribution to a World Community" was discussed by Dr. D. J. Fleming of Union Theological school, New York. Dr. Fleming was formerly engaged in foreign service in Lahore, India, and is an author of a number of books. He was one of the fact-finders of the foreign missionary inquiry.

Dr. John S. Moore of Dayton, Ohio, regional director of the League of Nations, spoke on "The Mainspring of the German Revolution." Dr. Moore spent last summer in Germany studying the German revolution.

A panel discussion on "The Future of the Negro" was held at the afternoon session and was participated in by Dr. Lloyd A. Cook of Ohio State university, who acted as chairman of the meeting; Dr. F. G. Detweiler, Denison college; Dr. A. C. Vickenden, Miami university; Dr. A. J. Kline, Ohio State university; Nimrod Allen of the Urban league, Columbus; Prof. G. F. David and Dr. J. H. Robinson, Wilberforce university; Rabbi L. J. Levinger, Ohio State university; Dr. E. E. Eubanks, University of Cincinnati; Prof. F. C. MacFarlane,

"The International Implications of the Relation of Africa to Germany" was discussed by Dr. Milton S. J. Wright. During Dr. Wright's discussion many interesting facts were revealed as to the friendly relation of Germany to the natives, and the hardships they suffered under the rule of Great Britain.

Dr. E. D. Soper, president of Wesleyan university, gave an interesting address on the life and works of "William Wilberforce After a Century," who was an Englishman and one of the prime movers of the House of Parliament against slavery in the United States.

A resolution was unanimously adopted in the interest of foreign students attending colleges in the United States who are experiencing trouble in securing naturalization papers.

Race Relations-1934

Meetings, Conferences, etc.

Oklahoma City, Okla.
OKLAHOMAN

MAY 30 1934

GOODWILL MEETING URGES RACE ACCORD

Whites and Negroes Pledge
Support for Plan.

Resolutions looking toward better understanding between the white and Negro races were passed Tuesday night at a goodwill meeting at St. Luke's Methodist church, sponsored by the Negro and white minister's alliances of the city.

Dean William Pickens, New York, secretary of the National Association for the Advancement of Colored People, made the principal address to a crowd of about 500.

He stressed the economic interdependence of the races and urged co-operative efforts toward better understanding.

Other speakers included Rev. E. W. Perry, Tabernacle Baptist church; Mayor McGee; Rev. John A. Abernathy, Epworth Methodist church; Rev. A. M. Johnson, Calvary Baptist church; and Rev. C. McLeod Smith, Northminister United Presbyterian church.

Rev. F. M. Sheldon, Pilgrim Congregational Church, was chairman of the meeting.

Race Relations 1934

Meetings, Conferences, etc.

Swarthmore

Group Ponders

Race Issues

All Sections Represented at

Race Relations Institute

7-21-34
CHARLES H. JOHNSON
IS CO-DIRECTOR

Faculty Includes Country's
Leading Experts.

PHILADELPHIA. — With sociological leaders of both races from every section of the country in attendance, the Institute of Race Relations got off to a good start in pondering interracial issues, Monday, to begin its second week.

Dr. Charles S. Johnson, Fisk University professor and co-director of the institute, has emphasized that the institute does not aim to lay down solutions for the race problem, but to provide a recognized center where these problems may be discussed.

Provides Data

"The purpose of the institute," he says, "is to derive the benefit of the scientific method of study and the most authentic information on these problems.

"In the arrangement of the course of study three essentials are kept in mind:

"The necessity for the study and interpretation of materials dealing with colored people; the necessity for providing the best scientific judgment on fundamental questions of race and race problems generally; the necessity of providing factual data on social situations in which race relations are conspicuous."

Many Experts

Those serving on the resident faculty include: Harold E. B. Speight, Swarthmore College; Charles S. Johnson, Fisk University; Robert E. Park, Chicago University; Otto Klineberg, Columbia University; Helen R. Bryan, Com-

mittee on Race Relations, and Crystal Byrd Fauset, Committee on Race Relations.

Special lecturers who have spoken include: Dr. Alfons Goldschmidt, former University of Leipzig professor, who had to leave Germany during the Hitler regime; Rabbi Edward L. Israel, of Baltimore; Ira De A. Reid, of the National Urban League, and Dr. E. B. Reuter, of the American Sociological Society.

Those attending include: Communists, employees of the U. S. Government, professors of sociology, white scholars and leaders from as far South as Louisiana. About forty-five per cent are colored.

Princess with the
Governor's Wife
at Lincoln U.

Mrs. Gifford Pinchot Is
Speaker at Interracial
Conference.

3 STATES HAVE
74 DELEGATES

Candor and Liberty Mark
Assembly.

LINCOLN UNIVERSITY, Pa.— Seventy-four delegates representing institutions in Maryland, Virginia and Pennsylvania, and many visitors, including the Princess of Denmark, accompanied by Mrs. Gifford Pinchot, wife of the Keystone State's governor, were present at the Student Interracial Conference, which closed here on Sunday afternoon.

Frank expression of opinions, freedom of movement and action in the social relations of the delegates, and unrestrained addresses characterized the general tone of the conference both in group and general discussions.

Among the purposes of the body are:

Promotion of organized protests against injustices, development of

a more favorable relationship between the races, and to fight segregation in the mixed schools.

The principal speakers of the conference were: Rabbi Edward Israel, of the Har Sinai Temple, Baltimore; Walter White, secretary of the N.A.A.C.P.; Miss Carrie Meares, former secretary of the Student Y.W.C.A. Southern Field Council; Mrs. Gifford Pinchot, the Rev. Vernon Johns, former president of the Virginia Theological Seminary, Francis Henson, general secretary of International Student Service.

Lynching Deplored

The work of the conference found expression in the panel committee, which, among other things, wired President Roosevelt and Attorney-General Cummings their sentiment that the Lindbergh kidnaping law be used to prosecute the lynchers of Claude Neal.

The panel committee also proposed the organization of a standing body, composed of a representative from each institution. Those selected on this committee included:

Committee Selected

Miss Frances Wright, University of Pennsylvania; D. Scull Swarthmore College; H. Wright Johns Hopkins; Miss Emma Sidle Young Friends' Movement; Miss E. Flower, Wilson College;

Miss Agnes Shaw, Cheyney State Teachers' College; Caleb Smith, Haverford College; Miss Alberta Russell, University of Pittsburgh; Miss B. Gekoski, Temple University; Miss I. Bright, West Chester Teachers' College; Elmer Henderson, City-Wide Young People's Forum, Baltimore; Ray Hatcher, Pendle Hill.

Miss Frances Wright was elected executive secretary of the committee. The following were selected to represent the committee as a whole in the matter of policy; Randolph O'Neale, Lincoln; Miss Hilda Leaf, Temple, and Miss Estelle Scott, University of Pennsylvania.

Morgan Is Represented

Representatives were present from Morgan College, Baltimore, and the Virginia Union University, Richmond; also Miss Elizabeth Cuthbert, of the New York Y.W.C.A., who presided at the closing session.

Excerpts from the addresses of the principal speakers follow:

Education No Panacea

RABBI EDWARD ISRAEL: "Education is an essential step in the development of any racial group, but, alone, it will not solve the problem of race. It failed with the Jews of Germany when Hitler and Nazism came into power."

"Mere law will not answer the problem. Law in itself cannot be a guarantee of safety. A majority determined to be unrighteous can always circumvent laws." "Religion needs just as much of a revolution as education, economics, or law

Pennsylvania

before it can hope to solve the problem. "No minority can get anything out of politicians on the basis alone of backing a political factor."

"The final solution will be a combination of necessary changes in all of the above elements of national life."

"Lack of fire, a spirit of defeatism, and apathy on the part of the colored folk, educated and uneducated, is deplorable."

"Make Lynching Costly"

WALTER WHITE:

"It is necessary to get effective legislation to fight the crime of lynching. Not only is it necessary to get effective legislation, but also to use it as a principle of the educative process in the building of a moral and social responsibility."

"Charges of sex are invented to justify the crime of lynching."

"Fight the disproportional allotment of funds for educational purposes."

"Make it difficult to lynch a colored person because it will be economically more costly."

Culture Study Advised

CARRIE MEARES:

"All students should make an effort to study and understand the culture of which they are a part, with an end to discovering what society is composed; explore the complex factors which make up the whole of human nature."

"Organize in terms of a specific program which is practical."

"The colored man must move away from the donated end of existence. He has been brought as far as he has been able to be towed. He must move forward from now on under his own power and energy and initiative."

WILLIAM PICKENS INTERVIEWED BY QUESTIONERS AT MEETING OF PITTSBURGH COMMUNITY FORUM

SAYS CARE OF CHILD AFTER BIRTH TO MIXED COUPLE IS MOST IMPORTANT

Defends Negro Women's Right of Entry In
D. A. R.

PITTSBURGH, Pa., Dec. 27.—(ANP)—During the question period at the Pittsburgh Community Forum, in Carnegie Hall, one questioner who had read the afternoon dailies which had reported an interview with William Pickens in which he explained that George Washington had thousands of Negro soldiers and that colored women were therefore eligible to membership in the D. A. R. asked:

"Are you correctly reported that colored women should apply for membership in the D. A. R.? If so, why?"

The speaker replied: "Certainly not because it would be any honor to colored women to be hooked up with the D. A. R. because it would be a nice joke on the vanity and pride and exclusiveness of the 'Daughters' to learn that many of their fat black washerwomen and

cooks have just as good grounds for being taken into the organization as have their proud employers. The Revolutionary Armies had Negro soldiers, who have today millions of descendants in the states." Somebody else asked: "When white and black races mix their blood, are not the descendants inferior to both races, and does not the progeny take the worst qualities of both?"

"Nonsense," said the speaker. "Man is no exception to other animals, who may be improved by mixture and care. But notice that word 'care,'—for it does not mean

that an English or American sailor can stop on the Barbary Coast or in the South Sea Islands and have a baby by one of the 'grass skirts' and then leave the baby and mother helpless and defenseless and expect it to be brought up as well as if it were protected in England or America.

But such a mixed child has not the same good chance that a child of either race has to be brought up well: it is read out of the so-called superior race and snubbed by the inferior race so-called.

"So that it is not the blood but the bringing up that hurts these mixed babies and children. It is not biology but sociology that is the field from which the handicap issues.

"You are getting heredity and environment confused. But that is the way of race prejudices and class psychoses: they take everything to prove themselves correct and right. They even take God and try to pretend that he is in the trick also."

There was so much good humor and hearty laughter during all these discussions that one university student arose and said: "The only question I want to ask Mr. Pickens is 'When are you coming back?'"

Dr. Bernard C. Clausen of the First Baptist church, presided at the Forum, and Mr. Pickens was introduced by the secretary of the Urban League. An unusual number of colored people attended the Forum on the night of Mr. Pickens' appearance. Colored people are welcome to all meetings, but seldom attend in any numbers.

Officers.

Soldiers - 1930

Race Relations-1934

Race Relations Sunday

Meetings, Conferences, etc.

RACE RELATIONS SUNDAY

Planet
New York (ANP)—The twelfth annual observance of Race Relations Sunday falls on February 11, 1934. The special message for the day, issued by the department of race relations of the Federal Council of Churches, through whom the day was initiated, emphasizes justice to racial minority groups in national recovery plans. "The spiritual and moral values so essential to national recovery cannot be realized when the material advantages are offered to members of one race and denied to those of another," states the keynote of the message.

Reverend
"With the resurgence of lynching and mob violence," said Mr. George E. Haynes, executive secretary of the department, "and the many human injustices which are perpetrated against racial minority groups, including discriminations in economic and social life, the observance of this day in 1934 by churches and other religious agencies is a time for special emphasis on the power of good and the forces of law to overcome evil and lawlessness."

Race Relations - 1934

Meetings, Conferences, etc.

Columbia, S. C. State

February 20, 1934

NEGRO PASTOR SPEAKS ON RACIAL GOODWILL

The Rev. S. S. Youngblood, pastor of the First Calvary Baptist church, Columbia, will be heard as the guest speaker in Jacksonville, Fla., Friday night, February 23, at the forum of the Southeastern Regional convention which is sponsored by the National Baptist convention (Inc.) He will speak on "Inter-racial Good-will."

Charleston, S. C. News & Courier

April 22, 1934

Interracial Meeting Thursday

The April meeting of the Charleston Interracial committee will be held Thursday evening at 8 o'clock at the Coming street branch, Y. W. C. A. Mrs. C. P. McGowan will make a report concerning a special meeting she attended in Atlanta recently. There also will be an election of officers for the year. Members are asked to note that the meeting has been changed from Friday to Thursday evening.

By VIEVIE M. SOUDERS, Deaconess-At-Large

ON FEBRUARY 17 the writer had the pleasure of attending a session of the Interracial Student Volunteers held in Columbia, South Carolina.

On approaching the beautiful First Baptist Church, just a few blocks from the state capitol, my attention was attracted to a group of well-dressed Negro students. They would go up to the entrance and then come down, repeating this act several times. However, as I smiled at them they concluded to follow me. How relieved they looked as they saw the ushers of both races and received a warm welcome! It was a most encouraging sight to see both groups sitting together and appearing together on the platform. Students from Blowing Rock were there with Miss May Thirle and several of her excellent faculty.

Among the prominent speakers on the program was Dr. Willis J. King, president of Gammon Theological Seminary.

The convention was unique in a number of respects. In the first place, the leadership was a leadership of youth. The president of the South Carolina Union was a young woman one year out of college, and associated with her were young people still in college, and yet all of serious purpose. The traveling secretary, Miss Wilhemina Rowland, herself a returned missionary from China, had the appearance of a young woman in her middle twenties. No one, seeing the seriousness with which this group faced the problems of the "field," could fail to be hopeful for the future with such young people as leaders.

This was the first attempt to hold an interracial gathering under this auspices in South Carolina. The arrangements were so carefully planned that every detail of the meeting went through without a hitch and with a minimum of restraint on the part of the representatives of both racial groups as these students sat together, played together, ate together, and worshiped together.

The high point was the service on Sunday morning. The student group, numbering 120, marched into the main body of the First Baptist Church and worshiped with the hundreds of other people who crowded into that historic old church. These students were seated indiscriminately, without any suggestion of segregation, while hundreds of the regular worshippers were forced to take seats in the balcony. This is all the more remarkable when one remembers that it was in this historic church that the Secession Convention was held in 1860, and where South Carolina voted to secede from the Union.

A third unique fact about this gathering of young people was the deeply religious purpose and spirit that pervaded the entire meeting. Without undue expression of emotion the people in charge gave unquestionable evidence of deep religious conviction, and their spirit was contagious.

Another very significant factor in the success of the venture was the splendid co-operation given the young people by the capable, courageous, forward-looking pastor of the First Baptist Church. A graduate of Newton Theological Seminary, and possessed of the most superb physical and moral courage, he did a great deal to make such a meeting possible by throwing open the doors and facilities of his great church to these young people, and in preparing his congregation to receive them.

Race Relations - 1934

Meetings - Conferences, etc.

Columbia, S. C. Record
February 12, 1934

RACIAL MEETING STARTS FRIDAY

Conference Plans Sessions at Baptist Church With Human Needs as Theme

Beginning Friday evening and continuing through Sunday evening, the inter-racial student volunteer union conference of South Carolina will hold meetings at the First Baptist church here, Miss Mary B. Hill of Columbia college, who is in charge of all local arrangements, announced today.

The theme of the conference, which is expected to be attended by representatives from all institutions of higher learning in this state, is "Human Needs and World Christianity."

Addresses and discussions will compose the program. Music will be furnished by the Columbia college sextette and the quartette from Allen university and Benedict college.

Among the speakers will be: E. M. Harrison, University of Chicago; Doctor Storm, missionary from Arabia; Dr. Arthur Calhoun; Dr. Willis King, Gammon seminary and Miss "Billie" Rowland, traveling secretary of the south Atlantic region. Mrs. Aggrey will have charge of devotionals.

Delegates from Columbia college will be Misses Lois Gilette, Clara W. Coskrey, Corolla Neeley, Janie Farmer, Clytie Campbell, Betty Campbell, Eulalia Cook and Mary B. Hill.

Officers of the student volunteer union are Miss Elizabeth Crocker, alumna of Limestone college; Miss Jean Reid, Winthrop college; vice president; Miss Helen Burton, Limestone college, secretary; Victor Hickman, Wofford college treasurer.

Charleston, S. C., News & Courier
February 13, 1934

ANNUAL INTERRACE MEETING IS HELD

Mrs. McGowan Talks on Work for Better Relations.

Two Other Speakers

(From Yesterday's City Edition)

Three speakers addressed the annual public meeting of the interracial committee of Charleston yesterday afternoon at Trinity Methodist Episcopal church in observance of Lincoln's birthday, the anniversary of which occurs today. The Rev. C. S. Ledbetter, pastor of Plymouth Congregational church, negro, presided. Spirituals were sung by the Avery Institute Glee club. The prayer was offered by the Rev. W. Roy Phillips, pastor of Trinity church.

Mrs. Clelia P. McGowan, member of the interracial commission for South Carolina, told of recent activities that have marked the joint movement toward a better understanding among races. She read a set of resolutions, opposing the anti-lynching bill now pending before congress, which was adopted at a recent meeting held in Atlanta. The Atlanta meeting sympathized with the purpose of the bill but thought the method of combating the evil needed further consideration.

Mrs. McGowan told of a discussion of the domestic servant problem which was held at this meeting.

ing, and said it held promise of better conditions for employer and employee. She said also that she had noticed a new and genuine interest in interracial problems among young people during the last year, both in schools and summer conferences of both races.

Calls for More Schools

The Rev. J. E. Beard, pastor of Morris Brown African Methodist Episcopal church, spoke on "My Brother's Keeper." He urged that it is much better to spend money on school houses for negroes than to spend it on jails. He cited figures from Georgetown and Charleston counties, showing that about seven times as much is being spent for primary education of white children than for negro children, per capita, and that in Charleston there are but four schools for negro population of 28,000, and only one goes beyond the fifth grade. He mentioned also the discrepancy between the salaries of teachers for the two races.

He spoke of discrimination in giving jobs to negroes under the national recovery administration, and said that one was tempted to call the NRA the Negro Relegation Act.

Bishop J. E. Kearney, of the Reformed Episcopal church, spoke on "Our Mutual Opportunity." He said he believed he was the only white man giving full time to work among the negroes in South Carolina. He suggested that the negroes need sympathy from the

white people who have recognized what they have done for themselves, and that they need encouragement in their progress.

Negro Race Progresses

The negro race has advanced more in the last fifty years than any other race in history, he said. He pointed to the ownership of negroes of 1,000,000 farms; their ownership of \$1,000,000,000 in property, a rise from 10 to 80 per cent.

in literacy, and their ownership of \$80,000,000 to \$90,000,000 worth of church property.

He spoke of the amiable qualities of the negro; his good humor, his loyalty, his lack of vengefulness, his innate capacity for music and his religious devotion. He said the white race is not perfect yet, and that the negro's misdeeds should not be magnified by public opinion.

Bishop Kearney told the negro to remember that his culture, his ideals and his religion are owed to the white race and that merit will breed recognition. He urged the negro not to protect the criminals among his own people, and told him that a latent spirit of antagonism would not get him very far. He said that the real remedy for the wrongs of society is to be found in the redemptive power of Jesus Christ, not as mere doctrine but as an applied principle of living.

CHARLESTON, S. C. NEWS

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Anderson, S. C., Independent Trib
March 3, 1934

NEGRO CHAPLAIN TO SPEAK HERE SUNDAY

Rev. J. B. Battle, negro national chaplain of the Modern Education and Religious Bureau of Washington, D. C., and a graduate of Tuskegee Institute, Booker T. Washington's school in Alabama, will speak to the negroes of Anderson Sunday afternoon at 3:15 o'clock at St. Paul's Baptist church.

Battle has the endorsement of the Merchants' bureau of the local Chamber of Commerce and comes to Anderson highly recommended by prominent business and newspaper men of the South.

He is working to promote friendly relations between the races in the South, pointing out to the people of his race that the South is the natural home of the negro; that the southern man is the negro's best friend; that it is necessary to understand and appreciate the fact that any man or woman or foreigner who would teach otherwise is an enemy to the negro's welfare and progress.

Reverend Battle also points out that it took the white man 5,000 years to arrive at his present standing in the world while only 265 years have elapsed since the negro was brought from a savage state to his present place and it is said that the negroes have outstripped any dark race in the world in so short a time. This, it is felt, is due to the influence of the American white man. He urges the negroes to appreciate this fact and stand by the race that has befriended them.

Special reservations will be made for any white friends who wish to attend the program Sunday, it is announced.

Negroes Urged To Be Patient; Battle Speaks

The rain and mud did not hold the negro people from St. Paul Baptist church Sunday afternoon when the Rev. J. D. Battle, national chaplain of the Modern educational and Religious Bureau, of Washington, D. C., spoke from the subject: "The Negro and The South", or "The Truth about our Southern White Friends."

The chaplain pointed out the many instances which set forth the progress that the negro has made in the South during the last 70 years and contended that this success has been due to the aid given by the Southern white man and the direct influence brought about by coming in contact with him. He further set forth the great part that the noble white womanhood of the South has played in bringing the members of his race up.

Battle urged the members of his race to patience, pointing out that it took the white man five thousand years to arrive at his present standing in the world, and further entreated them to cultivate friendship with all the people by whom they were surrounded and strive not so much to compel men to do things, but impell them by getting into their hearts. Among the white friends who were present, Mr. A. M. Swartley, of Philadelphia, made brief remarks, and agreed with the speaker most heartily. He was accompanied by his daughter, Mrs. Hartzell of this city. Rev. Crawford, Rev. Ains and many other negro ministers were present and responded to the address of the afternoon as most timely.

Race Relations—1934

Tennessee

Meetings, Conferences, etc.

Clarkesville, Tenn., Chronicle
January 11, 1934

PUBLIC BLAMED FOR LYNCHINGS

Inter-Racial Commission Hears Report Condemn- ing Mob Actions

NASHVILLE, JAN. 11—(AP)—Professor Alva W. Taylor of Vanderbilt University said in an address prepared for delivery to the Tennessee Inter-Racial Commission today that "lynch law is made possible by the failure of public opinion."

He added that "the lynch problem is tied up with the race problem, and until the white conscience is willing to accord the colored man the same rights before the law, in full and equal justice, public opinion will continue to accept mob law after the crime is committed."

Professor Taylor's address was preceded by a report of James D. Burton, executive secretary of the commission, on "Race Relations in Tennessee in 1933." "We are sorry," Mr. Burton said, "to have to record three lynchings in Tennessee in 1933; two were white and one colored. The state is greatly humiliated as a result of these lynchings."

He called for efforts "to improve public sentiment" and said, "we must reach the mass mind out of which grow the most acute and difficult problems of inter-racial friction and injustice."

Professor Taylor cited statistics to show "the failure of public opinion."

"The good citizen is never a member of a mob," he said, "but when the lawless neighbors organize a mob and lynch their victim the good citizens of the community do not furnish ample public opinion to make the law against mob action effective."

Nashville Negro Pastors Meet With White Pastors' Association

Nashville, Tenn.—Last Monday the Negro pastors of Nashville met with the white pastor's association at the Y. M. C. A. The meeting was largely attended by both white and Negro ministers.

The meeting was opened by devotions led by Dr. M. C. Durham, pastor and eminent evangelist of the National Baptist Convention. He led in singing "Where Jesus leads me I will follow."

We all joined in the singing. Dr. W. F. Powell, pastor of the First Baptist Church, made the opening address. He suggested that we have an old fashioned "Convention Meeting." The Negro pastors took the lead in the meeting. The meeting was highly emotional as the pastors expressed their love for God; pledged their faith to the Christian cause, etc.

The meeting rolled along smoothly until a young white man moved that the joint organizations endorse the Federal Anti-Lynch Bill before Congress at this time.

This suggestion broke up the meeting. Opposition to the motion developed from all directions. The leading white pastors of the city expressed their disapproval to the measure. They felt it was an infringement on the rights of the state—an old confederate issue.

Since we were all so spiritual in song and testimony many of the Negro pastors were shocked at this demonstration of sectionalism. These eminent white leaders have not forgotten the civil war.

The Rev. Arthur Williams, pastor of the Clark Memorial M. E. Church answered on behalf of the Negro ministers present. In one of the most logical speeches this writer has ever heard, Mr. Williams pointed out that it has been necessary all along the line for the Federal government to help the States. The States would not enforce child labor laws until the federal government intervened. Kidnapping was not struck a deadly blow until federal laws were enacted. Our white leaders have been supporting the prohibition amendment. They opened up headquarters at Washington and flooded the country with literature. Not one of them thought of state's rights on this emotional issue. Following his argument to its logical conclusion, Dr. Williams reminded our southern leaders that we would be in slavery today if the federal government had not intervened.

This speech was effective. The shallowness and insincerity of our present day brand of Christianity was revealed as never before. No one sought to reply. A motion prevailed that the white pastors would consider the Costigan Anti-Lynch bill at the next meeting.

Thus a good old-fashioned convention meeting was broken up by a young Negro preacher who was daring enough to courageously follow Jesus wherever he leads.

Our white brethren bade us good-bye, and promised to pray for us.

This is the first time in some years that Negro and white pastors have met together.

The Tennessee Interracial Commission met in Nashville, January 10. The well meaning white leaders in the South, mostly laymen, endorsed the Anti-lynch bill and will bring to bear in this section all of the moral force possible. A committee will be sent to Washington to contact many leaders of Congress in interest of the bill.

Jackson, Tenn. Sun
January 8, 1934

INTER-RACIAL BODY JOINS FIGHT AGAINST LYNCHINGS IN STATE

OAKDALE, Tenn., Jan. 8—(AP)—Cooperation of the Tennessee Inter-Racial Commission with the "movement recently launched in Nashville, crusading against lynching," was predicted today by James D. Burton for the commission's annual meeting in Nashville Thursday.

Mr. Burton, executive secretary, said the commission will hear a report on "lynching and the law." Speakers will include C. C. Menzler, state civil works administrator, and Dr. Floyd W. Reeves, personnel director of the Tennessee Valley Authority.

TENN. HAS ITS FIRST INTER-RACIAL DINNERS

KNOXVILLE, Tenn., —(ANP) Political science students of Knoxville College and the University of Tennessee are holding a series of weekly dinners at a down-town hotel in the city this winter.

Speakers sent out by the League of Industrial Democracy are addressing the group each week. Recent speakers have included Dr. James Yard and Dr. Maxwell Stewart, authorities on the Orient and Russia.

The dinner meetings were pro-

Ban, Ridicule Interracial Student Meet

Washed 3-15-34
KNOXVILLE, Tenn. —(ANP)—Joint meetings and banquets between students and faculty members of white and colored colleges progress in race relations, received a sudden jolt last week in the Orange and Blue, student publication at the University of Tenn.

Under the caption, "Sun Raises Stink at Inter-Racials," the following article appeared in Orange and Blue:

"The International Forum has discontinued its interracial meetings for the summer months, it was revealed this week by Howard Frazier, club prexy.

"Hot weather has forced us to red brothers 'Frazier stated in his abandonment associations with our col-announcement. 'Our fellow-ban-quetters perspire too freely during the summer.

"I think each and every University of Tennessee student who attended our inter-racial meetings enjoyed the affairs. However, Old Man Sol, with his potent, stenc producing rays, has taken the joy out of our recent relations."

Says Politics Hurts Schools

Interracial Committee Hears Charges Wednesday.

Charges were made Wednesday afternoon at a meeting of the Chattanooga Interracial committee that politics existed in the Chattanooga public schools. The committee empowered the chairman, T. C. Thompson, to name a subcommittee to confer with the authorities relative to this and other matters harmful to the schools.

The committee will ask that the colored children be given the same school facilities as are provided for white students and that additional playground facilities be afforded members of the Negro race in Chattanooga.

The meeting was held at the Central Young Men's Christian Association and was in charge of the Negro members of the organization. Dr. J. B. Barber, Presbyterian colored minister, presided. The speakers were B. J. Jackson, Chattanooga manager of the North Carolina Mutual Life Insurance Company, and the Rev. N. D. Shamborguer, pastor of Wiley Memorial Methodist church.

Talks were also made by Mr. Thompson and A. M. Pennybacker of the Y. M. C. A.

Laura Holmes, Howard High School student, accompanied by Linton Berrien, gave several vocal numbers.

INTERRACIAL CONFERENCE HELD AT STATE COLLEGE PLEASES LEADERS

Prominent Men From Over State Exchange Ideas On Betterment Of Conditions

The sixteenth annual Inter-racial Committee and Mr. R. A. Kilburn Conference was held at the State College on Thursday, July 12. The spirit of the occasion was forcibly felt through the expressions of leading white and colored citizens of various parts of the state who are active workers in civic and welfare projects which touch the living conditions and educational interests of both races.

The keynote of the meeting was expressed in a scriptural reading by Dr. S. S. Morris, secretary of the A. C. E. League of the A. M. E. Church, Nashville; Chattanooga was represented by Mr. A. M. Penny-

backer, secretary of the Inter-racial Committee; Mr. R. A. Kilburn, secretary of the University of Tennessee; Mrs. Ross Wood of Lewisburg; Mr. Dudley S. Tanner of the State Department of Education; Hon. J. C. Napier; Rev. W. S. Ellington.

Alike or Different?

Dr. M. Ashby Jones, white, pastor of Central Congregational Church, Atlanta, was the keynoter at the third annual goodwill and interracial conference in Memphis, recently.

Among other things, he said this:

"If we really wish to understand the great difference between the two races, we must remember the sensational distance there is between the Anglo-Saxon and the Negro. There are shocking and obvious difference in color, features and temperament. Despite the long years of close association, the mysterious experiences of centuries of different heredity speak in tones which are strange and alien to each other. To what extent is there not, at the back of all racial problems between the Negro and the white man in the South, the conscious or unconscious assumption that the Negro is not human?"

Following Dr. Jones, Professor William Coker, also white, of Manassas High School, urged the teaching of African history in the schools, because

"If you get the Negro wanting to be a white man too badly, he won't make a decent Negro."

This statement was vigorously applauded.

The trouble with most interracial conferences is that they stress differences and fail to mention likenesses.

Dr. Jones might well have called attention to the fact that these two races, originally entirely separate, have lived together for more than three centuries.

So closely have they lived together that today there are five million Americans of known mixed blood and other millions of undetermined racial mixture. Dr. Jones might mention parenthetically that most of this mixing was done by white men who took advantage of helpless slaves and servants.

Certainly he ought to add that so much alike have the two races grown during the years that it is frequently difficult to distinguish between them except you see them.

Professor Coker's allusion to the races infers that there is a difference between a decent colored person and a decent white one.

If the professor dares suggest that the colored man who mates with a white woman is trying to be white, we should have to ask him whether the millions of white men who mate with colored women are trying to be colored?

Race Relations - 1934.

Meetings, Conferences, etc.

INTER-RACE GROUP HOLDS FIRST MEET

Houston. The committee on inter-racial relations met Monday afternoon and perfected its organization by electing Rev. J. H. M. Boyce secretary. *2-10-34*

The chairman, Rev. A. W. Carr, stated briefly the purpose for which the meeting was called and then proceeded to present a program of service along with an outline of activities which he feels should occupy the attention of the committee during the year of 1934. *Houston*

He recommended the appointment of three sub-committees.

Wiley Quartet Will Sing At Interracial Gathering

BISHOP JONES TO BE CHIEF SPEAKER

DALLAS, TEX.
NEWS

OCT 3 1934

ABOUT MEETING OF TEXAS INTER-RACIAL COMMISSION.

To The News:

The annual meeting of the Texas Commission on Interracial Co-operation will be held this year in Fort Worth. The dates are Friday and Saturday, Dec. 7 and 8.

The time of meeting is about one month later than heretofore. This change was deemed advisable by the executive board in order to secure as the chief Negro speaker before the commission Dr. Channing H. Tobias, who will be in Texas at that time to speak at the Texas State Teachers' Association and at some of the colleges of the State.

Dr. Tobias is a product of the South, a graduate of Paine College, a Methodist school of Augusta, Ga. He is recognized as one of the leading Negro educators of America, frank and progressive, though sane and tactful.

The white speaker on the program with Dr. Tobias will be Dr. Edwin A. Elliott, formerly head of the department of sociology, Texas Christian University, now Federal regional labor board director.

J. L. CLARK,
Chairman, Texas Commission on Inter-racial Co-operation.
Huntsville, Texas.

Negro Citizens Are Called To State- Wide Meet

Realizing that very little can be accomplished, of a lasting and permanent nature, without organization and mindful of the fact that we, as a race, are literally sleeping while our rights and privileges are denied us in Texas, the undersigned are issuing a call for a State-wide Conference to be held at West Point Baptist Church, 3005 Ave. M. Galveston, Texas, Thursday (Thanksgiving Day) Nov. 29, 1934 at 3:30 P. M. *2-24-34*

At this Conference definite and positive action will be taken to safeguard and protect our Constitutional rights of Texas Negroes and to formulate some course which will result in a State-wide movement for the civic betterment of the Race.

We are asking all persons, who are interested in these things for our own advancement, to attend this Galveston meeting and let us counsel together, unite our forces, elect our leaders and then press our battle to victory. *Houston*

J. W. Frazier Austin, Texas
J. A. Armstrong Clarksville, Texas
A. S. Wells Dallas, Texas
Wm. Coleman M. M.
McDonald Fort Worth, Texas
R. D. Evans Waco, Texas
J. T. Walton, M. D. San Antonio, Texas
W. G. Bell & L. F. Beaumont, Texas
C. F. Richardson, Sr., J. Alston Atkins, Julius White, R. R. Grove, J. E. Robinson, Sr., and W. M. Drake, M. D. Houston, Texas.

The Mirror

By C. F. RICHARDSON

INTER-RACIAL amity in Texas as should receive considerable impetus in the right direction as a result of the present visit and series of lectures by Channing H. Tobias, internationally famous speaker and national executive secretary of the colored work of the Young Men's Christian Association.

Brought to the State by the Texas Commission on Interracial Cooperation, Dr. Tobias delivered his initial address in Galveston last Saturday before a joint session of the state conventions of the colored and white teachers, when he employed as his subject, "Is the Negro a Problem?"

The white part of the audience was a keen disappointment to this columnist, since the occasion was being sponsored principally by the white teachers with the colored teachers as invited guests; but, apparently, the white teachers had to depart from the land City before the joint parting, or they were otherwise engaged at that hour.

As usual, our people were out in large numbers and were subjected to a species of jim-crowism and racial-segregation which is not supposed to obtain at any meeting trying to promote interracial good will and amity.

The leaders, both white and colored, of this interracial movement should ever bear in mind that very little work of a constructive, helpful and permanent nature in this direction can be accomplished as long as Negroes, even those trying to assume the lead in improving race relations, are regarded and treated as chattel property rather than human beings.

HOWEVER displeased Dr. Tobias may have been with the "jim-crow" seating arrangement for colored auditors (a condition which did not exist entirely on the platform) and however disappointed he may have been with the paucity of white listeners, he got over his message in a masterly fashion.

While his subject was in the form of a query and while he did not attempt to answer his own topical interrogation, the speaker recited many of the contributions which Negroes have made to America, its ideals and institutions and then asked, "Is the Negro a problem?"

It was an impassioned and eloquent plea for a fair and square deal for America's "tenth man," and was a direct appeal to the white and colored teachers to change the prevalent sentiment and attitude toward the Negro.

Dr. Tobias was scheduled to speak at several white institutions of learning in the state, including Sam Houston State Teachers College at Huntsville, Texas University at Austin, Westmoreland College at San Antonio, Texas Christian University and Southwestern Theological Seminary at Fort Worth, while in Texas.

He is also booked to deliver one of the three principal addresses before the Texas Commission on Interracial Cooperation, meeting Friday and Saturday at Fort Worth.

NEGROES OF TEXAS LAUNCH MOVEMENT AT STATE MEETING

Defender
Galveston, Tex.—(DPS)—

Pursuant to a call issued some weeks ago by a group of colored Texans, between 60 and 70 persons from all sections of Texas gathered here at West Point Church Thanksgiving afternoon and perfected a permanent statewide organization to function in the political, educational, economic and civic interests of Texas Negroes.

Following short talks by several of the prominent men present showing the urgent need of such an organization, a temporary body was formed with Dr. E. A. Etter, Galveston, presiding and Mr. Clay, Galveston, serving as secretary.

After reports of committees on organization and declaration of purpose had been submitted and adopted, the name chosen for the organization is Texas Negro Civic League, and membership is open to every Negro man and woman in Texas as interested in racial betterment, uplift and advancement.

The next meeting of the league will be held in Houston January 1, 1935, 10:30 a. m. at the I. L. A. Hall, 409 1-2 Smith Street.

The following constitute the official staff: President, C. F. Richardson, Sr., Houston; first vice-president, W. G. Bell, Beaumont; second vice-president, W. M. Anderson, Smithville; Secretary, A. W. Jackson, Houston; assistant secretary, Dr. E. A. Etter, Galveston; treasurer, W. M. Coleman, Fort Worth; state organizer, R. R. Grovey, Houston.

Members of the executive committee are R. D. Evans, Waco; W. M. McDonald, Fort Worth; Charles T. Brackins, Dallas; Dr. C. A. Whittier, San Antonio; Manuel Dibbles, Pt. Arthur; L. D. Lyons, Austin; Virgil G. Goree, Texarkana; Dr. G. T. Coleman, Marshall; Rev. A. A. Lucas, Galveston.

Following the New Year's Day parley in Houston, it is planned to conduct an extensive statewide drive to organize local branches in the principal cities and towns of Texas with any appreciable Negro population.

DALLAS, TEX. NEWS

DEC 8 1934

Racial Co-operation

In the two-day meeting of the Association for Inter-racial Co-operation, which opened in Fort Worth yesterday, Texas renews its annual acquaintance with an organization that is doing yeomen service in smoothing the way to a greater understanding and a wider mutual usefulness of the white and black people of the South. Occasional news reports condemning the association indicate that its mission and its efforts are widely misunderstood. Perhaps these could be best expressed in the words of the South's beloved orator, Henry W. Grady, in his speech on the negro problem, delivered in Boston a quarter of a century ago:

We simply report progress and ask patience . . . Meantime we treat the Negro fairly, measuring to him justice in the fullness the strong should give to the weak, and leading him in the steadfast ways of citizenship, that he may no longer be the prey of the unscrupulous and the sport of the thoughtless. We open to him every pursuit in which he can prosper and seek to broaden his training and capacity. We seek to hold his confidence and friendship and to pin him to the soil with ownership, that he may catch in the fire of his own hearthstone that responsibility which the shiftless can never know. And we gather him into that alliance of property and knowledge that, though it runs close to racial lines, welcomes the responsible and intelligent of any race.

The battle for understanding between races is not confined to the relationship of the white and the black, though in the South it must necessarily be most largely involved in this. The association believes firmly that the constructive elements of the Nation think with Grady and plan along his lines. Progress, however, has been slow and requires such aid as the association's unselfish effort is supplying

BAYLOR STUDENTS HEAR WACO PASTOR IN SIXTH ADDRESS



DR. J. NEWTON JENKINS

Waco, Texas.—(DPS)—Six years ago a committee from Baylor University, white institution of learning located here and the oldest school of its kind in Texas, invited Dr. J. Newton Jenkins, pastor New Hope Baptist Church, to address the divinity students. 8-34

Arriving at the school Dr. Jenkins was extended a cordial welcome and professors and students were so favorably impressed with his original address (in 1928) that the noted colored minister has been invited to deliver an address at Baylor for six consecutive years. Houston

The sixth address was delivered last Tuesday afternoon on the subject, "The Great Challenge." The development of the subject involved a plain statement and frank discussion of grave matters which vitally affect the church and organized society. However, from many sources of visible evidence, the message touched a

responsive chord in the hearts of the interested audience, because professors and students were very pronounced in their expressions of generous appreciation and hearty endorsement.

Dr. Jenkins is one of the outstanding ministers of his connection and race and has served for several decades as pastor of the Waco church, one of the largest and most influential in Texas. He is also moderator of Union Baptist Association and president of the Baptist Ministers' Alliance of Waco.

Meetings, Conferences, etc.

Houston Takes Issue With Governor on Race Problems In Va. At Interracial Meet

Cites Plight of Race Since Recovery Program Began

RICHMOND, Va.—The Virginia Commission on Interracial Cooperation held its annual conference in St. Paul's Church, Ninth and Grace Streets, here Monday of this week. The theme of this fifteenth annual state-wide conference was "National Recovery and the Negro in Virginia."

Morning, afternoon and night sessions were held in the morning and afternoon sessions being held in the parish house of St. Paul's and the night session in the auditorium of that historic edifice.

Principal speakers at the night session were Dean Charles H. Houston, of Howard University School of Law, and Dr. Benjamin R. Lacy, president of Virginia Theological Seminary, both of whom delivered able and eloquent talks on conditions besetting black men and women in the Southern states.

Introduced by Governor

Mr. Houston was introduced by Governor George C. Peery, who presided and Dr. Lacy by Dr. R. E. Blackwell, president of Randolph Macon College.

In his brief introductory remarks Governor Peery said that there was no problem between the white and colored races in Virginia. He pointed out that such problems did exist in other states. In his introduction the governor referred to Dr. Houston as a "distinguished citizen who has won distinction by his service."

In his opening remarks Dr. Houston pointed out that he would like to speak particularly to the white men of his own generation, and voiced the opinion that it was time for the younger men to lift from the shoulders of the men who served in the War between the states the responsibilities of charting the course of the Southern states.

Takes Issue With Governor

Dr. Houston said there was no problem in the South from which the Virginia could escape and stressed the fact that colored people were generally up to the white man; not worse off since the recovery program had started than they were

before. He referred to the NRA as meaning the "Negro Robbed Again."

"It seems that white men of the South are attempting to shove the whole burden of responsibility upon the shoulders of the Negro by forcing him to accept smaller wages while at the same time he is forced to pay the same prices for food, etc., as paid by the more fortunate white man," the speaker declared.

Mr. Houston scored the provisions of the steel and laundry codes, the cotton and textile codes, and the manner in which the home loan and farm mortgage laws are being administered in the Southern states.

"It seems that the white South is attempting to make of the Negro a landless class, an unemployed class and what is known as a proletarian class," said Dr. Houston. "When the white man criticizes the Negro for joining Communists, he forgets that this is a program of desperation and that he himself is responsible for it."

Dr. Houston lashed out vigorously at the lynching evil, pointing out that not a single white man had been convicted for the lynching of a Negro. He also touched on the Scottsboro case and the case of Angelo Herndon, an Atlanta Communist.

Virginia In Unique Position

Dr. Houston placed Virginia in the unique position of having the opportunity to set an example for the South and to convince the North that the South could be fair and just.

After briefly commenting on the address of Dr. Houston, Dr. R. E. Blackwell introduced Dr. Benjamin R. Lacy, who substituted for Dr. Robert W. Patterson, head of the American Church Institute.

Dr. Lacy said the race problem was not a local problem but one which was world-wide, pointing to the Orient, Germany, and other countries as examples to prove his statement. He agreed with Dean Houston that the whole problem was largely an economic one, not based primarily upon the color of a man's skin.

Solution with Whites

Dr. Lacy said the solution of the race problems in America was largely up to the white man; not because they are wiser, he said, "nor because we possess more of the

Christ spirit, but because white men are more largely responsible for its creation." Going back to 1619, when, he said, the first Negro slaves were landed in America, those people did not book passage to this country.

The morning session of the conference was presided over by Dr. Blackwell, state chairman of the commission. The first order of business was the reading of reports on "emergency relief and readjustment" by officials of recovery agencies, followed by discussions and questions. This was followed by a brief business session, after which an able and eloquent address was delivered by Dr. H. A. Callis on "The Negro Physician."

Dr. Callis outlined for his listeners some of the various problems faced by Negro physicians, gave much statistical data on their status and their opportunities for service in various sections of the country, and roundly criticized the South for its denial to the colored physician of the opportunity to develop along medical and surgical lines.

Journal and Guide Quoted

Hitting at economic brigandage, which he said was prevalent throughout the South, Dr. Callis read a portion of an editorial from the Journal and Guide on this subject which cited a Richmond case, using this striking example to clinch his point. The morning session adjourned at 12:30.

The afternoon session was presided over by Dr. John M. Gandy, president of the state commission. Two papers were read at this session on "The underprivileged Man and his family. The white viewpoint was discussed by Dr. W. E. Garnett, of Virginia Polytechnic Institute, and the colored by Dr. J. M. Ellison of Virginia State College. A question proposed by the Negro Organization Society—"What can the Negro Do to Improve His Own Lot?" with recommendations by the society, proved a stimulant in the free-for-all discussion that followed the propounding of the question.

The closing topic, discussed by conference representatives, was "Advancing the cause of Interracial Goodwill and Cooperation."

The conference was preceded by a meeting held in Sixth Mount Zion Baptist Church, at which Dr. W. L. Ransome was the principal speaker. Others on the program were: L. R. Reynolds, director of the state com-

mission; Dr. S. C. Mitchell, of the University of Richmond; and Tenant Bryan, newly elected chairman of the Richmond and Henrico commissions.

Heard In Norfolk



Dr. John M. Gandy, president of Virginia State College, Petersburg, was the chief speaker in the Race Relations Sunday program held in Norfolk at Epworth Methodist Church, South (white), last Sunday afternoon. A large and representative audience composed of both races heard his address.

WHITE CHRISTIANITY BLAMED FOR ACTS OF VIOLENCE, UNEQUAL EDUCATION AND SEGREGATION

"PIETY AND CHARITY CANNOT TAKE PLACE OF SIMPLE JUSTICE," DR. ALEXANDER TELLS VIRGINIANS

Sympathetic Public Opinion Needed

CHARLOTTESVILLE, Va., July 12.—(ANP)—Without passion, but in direct and simple terms, Dr. Will W. Alexander told members of the Institute of Public Affairs at the University of Virginia Friday that the southern branches of the Baptist and Methodist Episcopal church, particularly, had shirked their responsibilities in respect to the race problems in the south.

"Negro education and welfare has never been a significant part

of the program of any southern church," asserted Dr. Alexander.

Southern churches, he added, have not developed a single first-class institution. The great masses of southern Methodists, Baptists and Presbyterians have never been vitally interested in Negro education, nor have the leaders of these churches, generally, sought to interest their members in this cause.

"It is one of the many tragic misfortunes in the South's handling of the race problem," declared Dr. Alexander, "that southern churches did not throw themselves into this task (Negro education and welfare) with the zeal that characterized their work in the field of foreign missions."

"While southern orators were declaring somewhat too insistently that the southern white man was the Negro's best friend, northern churches were building schools for Negroes in the south and northern white missionaries were teaching Negro girls and boys how to read."

Dr. Alexander, after showing how the north had taken over the south's responsibility for the education of the Negro, described the manner in which education in the south, even for the Negro, is becoming state-supported.

Support is unequal, he admitted, but less and less is being left to private philanthropy. The churches now throw their support to the colleges.

At the present rate of improvement, Dr. Alexander stated that it would take 400 years for the Negro to share equally with the whites the funds allotted for education.

Dr. Alexander believes that the Negro's great need is a more sympathetic public opinion. In the slavery issue, he asserted, the church followed rather than led public opinion. The southern church, he accused, has always been slow to seek to lead public opinion on the race question, much slower than southern editors.

"Piety, charity and philanthropy can never take the place of simple justice," he declared.

"Only in the rarest instances will there be heard from southern pulpits any reference to the necessity of applying Christianity to the treatment of the Negro."

Dr. Alexander quoted a prominent Baptist minister who said: "Every lynching in the south is either a Methodist or a Baptist lynching, because there is always a Methodist or Baptist church near enough to where these lynchings occur to have prevented it if they had attempted to do so."

He also pointed out how the Negro is barred from hospitals in the south, describing the notable case of Julia Derricotte, who died on the way to a Negro hospital thirty

miles away, with a white hospital at hand.

"This community attitude," Dr. Alexander said, "indicates a lack of sympathetic public opinion which could be very easily changed if preachers and Sunday school teachers would give more attention to the specific situation in relation to the treatment of Negro neighbors."

He showed how great a menace tuberculosis is to the Negro, but with what indifference the southern states provide institutions for the care of the tubercular from which Negroes are barred. The same is true of institutions for delinquent children.

"Negro children, particularly Negro girls in their early teens," stated Dr. Alexander, "in violation of the law are thrown into our jails and city prisons. That they come out prostitutes and criminals is no great surprise."

"And yet, with one or two exceptions, our southern legislators have refused to take any interest whatever in providing institutional care for these Negro children."

The church, he insisted, could help to mold a public opinion which would demand a fairer share of educational funds for the Negro, hospitalization, institutional care and economic opportunity.

In conclusion, Dr. Alexander said:

"Negroes believe that most of their handicaps grow out of assumption on the part of whites of inherent racial inferiority of Negroes. This philosophy, which underlies our American policies regarding Negroes, has in the past expressed itself in the arbitrary segregation of Negroes in inferior neighborhoods with inferior public services, and in widespread denial to even the most intelligent Negroes of the right to the ballot in our democracy. A new manifestation of this claim of the superior rights of whites is the tendency of white workers to drive Negroes from their jobs by legislation, court procedure, and force. The church needs to examine very carefully the moral content of the doctrine of white superiority and the social consequence of its widespread acceptance."

Norfolk, Va. Pilot
November 17, 1934

Editor Says Negro Leaders Can Solve Negro's Problems

Norfolk and Richmond Journalists Commended for Constructive Effort

Reidsville, N. C., Nov. 16.—(P)—"A

much stronger rural rehabilitation program than the administration has yet developed" was urged before the joint conference of the Virginia and North Carolina Interracial Commissions which held an all-day session

here today, by Dr. Thomas J. Woofter, Jr., of the University of North Carolina. William S. Meacham, editor of the Danville (Va.) Register, said that "the major contribution of the white press to more constructive race relations will be made when it is editorially recognized that the racial relations constitute a common sociological problem." He advocated transferring some of the social responsibility for Negro problems to Negro leaders.

Dr. Woofter said share-cropping continues to be the economic blight of the Negro tenant farmer of the South despite the AAA's efforts to improve his condition. The rapid increase in population in rural South is adding pressure to the employment situation of the cities, Dr. Woofter said. The birth rate in the rural South is the highest in the nation, he pointed out, and transiency of sharecroppers retards the development of Southern communities, he said. "The interest rate paid by share croppers runs about 15 per cent," he said "and we can not stabilize this group until something is done about that."

"Some of the problems and injustices that trouble us and go to make the racial perplexity may not be solved in our generation." Mr. Meacham said, "but I propose that we avail ourselves of the social understanding of the cultured Negro in working on specific social problems, that we bridge the intellectual gap that keeps us from a closer appraisal of the joint social program and from a force that can do practical work in carrying it on." He praised Louis I. Jaffe, editor of the Norfolk Virginian-Pilot, and Dr. Douglas S. Freeman, editor of the Richmond News-Leader, as Southern editors who are playing constructive roles and cited the Greensboro Daily News and the Raleigh News and Observer as "outstanding examples of enlightened Southern leadership."

Dr. William Stuart Nelson, president of Shaw University, in discuss-

ing the "spiritual processes at work for the betterment of race relations" asked for a fairer chance for the Negro through the application of the doctrine of forbearance.

Dr. W. A. Stansbury, of Greensboro N. C. presided at the conference.

Race Relations - 1934

Virginia

Meetings, Conferences, etc.

SOUTH HAS WON CONTENTION ON RACE PROBLEM

Dr. Hancock Says Race Relations Are Worse

Declaring that "the United States is not going to do anything on the race problem which the South does not favor" and that "the South has won its contention to handle its own race problem," Dr. Gordon B. Hancock, professor of economics and sociology at Virginia Union University, Richmond, Va., told the representatives of Negro business clubs, churches and other organizations at a special meeting at the St. Paul C. M. E. Church on December 7, that "we must work out our salvation with fear and trembling."

Dr. Hancock, who was the guest speaker of the Negro Enterprise Improvement Club of this city, complimented the organization on its program of encouraging more and better business among our race. He asserted that the Negro must create more jobs for himself or face further increases in unemployment.

A brief but interesting history of the Negro Enterprise Improvement Club was given by Mrs. L. J. B. Thorogood, secretary of the organization. The club was organized in December 16, 1931, she said. Shortly thereafter it inaugurated a campaign to secure employment for our boys and girls among our own people which resulted in the placement of 13 on satisfactory jobs.

Membership Drive

Simultaneously a membership drive was conducted which netted 175 members for the new organization, she reported. One of the best projects of the club, she said, was the observance of "Know Norfolk Negro Week" last spring during which time 19 Negro business concerns placed on exhibition in attractive booths on Church Street the goods and services which they are offering to the public.

She told of the recent survey of the club to determine the amount and success of Negro business in

Norfolk a summary report of which was made recently by Eddie Mck. Revels, president of the club. The club also, she reported, recently awarded two prizes of \$5 and \$2.50 respectively to two winners in an essay contest dealing with the subject of Negro business. Mr. Revels made an appeal for members and support of the club.

Living up to his recent title of a "gloomy dean," Dr. Hancock painted a rather dark picture of the Negro's future in America. "You needn't depend upon the North to help us," he stated, "the South is going to handle our problem."

Saw Tide Turning

"Years ago I saw the tide turning against us," the speaker asserted, "and I warned the race of what was coming. But I did not get a hearing," he added. "I have no patience with northern Negroes who tell us how to live in the South. Until they can stop the spread of segregation in the North, they can't tell us how to deal with segregation in the South," he asserted.

He stressed the point that white people are determined to control the situation in the South. When such foundations as the Rosenwald Fund, the General Education Board and the Rockefeller Foundation make appropriations to Negro schools, he said, they give the funds to white people who determine how they will be spent.

Nor is there any sign that conditions are improving in the South for the Negro because we are getting better schools and more funds for our colleges and universities, he said. "If conditions were getting better the speaker asserted, 'the whites would wait until the Negro schools and colleges rot down and would then admit Negroes into mixed schools and colleges.'"

Bi-racial System

We are living in a bi-racial system, the speaker said, but the progress is not equal for the races. He gave several instances of Negro job displacements by whites and declared that we may expect more of this as industrial conditions get worse.

The liberality of the such groups as the interracial commission, he said, to discuss in mixed gatherings the Negro problem is no evidence that conditions are improving for the race. Such tactics, he said, are intended only to allay the fears and dissatisfaction of Negroes and to lead them in the belief that the whites have some interest in their problems.

Negro business men and women

and white collar leaders, the speaker asserted, usually separate themselves from the Negro masses. Only segregation, he stated, has kept the big Negroes from leaving the masses. "If little Negroes lose their jobs," he said, "the big Negroes will lose their positions."

Negro Womanhood

Dr. Hancock paid a glowing tribute to Negro womanhood. "White women have the protection of all the armies and navies of the world," he asserted, "but Negro women have only the protection of our men." He said our men should stand by our women who have wrought so nobly all these years.

To Dr. Hancock the hardships of the race in America are nothing to despair of. He does not regard the difficult situation in which the Negro finds himself as an impossible condition. He called for more segregation so that our group may find employment within the group. "We live by segregation," he asserted. We are employed in segregated Negro churches, segregated Negro schools, segregated Negro hospitals and our professional men and women find employment among a segregated group.

No One Solution

"No one thing will solve the Negro problem," the speaker declared. The "double duty" dollar, job consciousness and political consciousness will help, he said. By the double duty dollar Dr. Hancock said he meant securing our needs and providing jobs for our people with the same dollar by spending it with our own people wherever possible.

Miss Grace Hardy called the roll of organizations represented at the meeting and the following ones responded: Abinetia Social Club, Bon Ton Social Club, Emancipation Proclamation Association, Sons of Norfolk, Eleven Eighteen Social Club and the Southern Aid Society. The Abinetia Social Club contributed \$1.00 to the collection.

The Rev. John A. Hunter, pastor of the church, made the welcome address stating that his church was always ready to assist a worthy cause. The Rev. C. C. Somerville commented on the address and program. Dr. Hancock was introduced by Thomas L. Dabney. Atty. B. J. Barnes was master of ceremonies.